

National Liturgical Week

HELD AT
THE CATHEDRAL OF ST. PATRICK, NEW YORK CITY

DECEMBER 27-29

1944



280.4
N 213
V 01.5.

UNDER THE PATRONAGE OF HIS EXCELLENCY
THE MOST REVEREND FRANCIS J. SPELLMAN, D.D.

Active Chairman

THE MOST REVEREND JOSEPH P. DONAHUE, D.D., V.G.

CLERICS' LIBRARY

PHILOSOPHY

PROV. ST. BARBARA

10618

CHICAGO, ILLINOIS

THE LITURGICAL CONFERENCE, INC.

1945

Imprimatur

✠ SAMUEL A. STRITCH, D.D.
Archbishop of Chicago

Nihil obstat

J. GERALD KEALY, D.D.
Censor Theol. Deput.

Chicago, Illinois
April 30, 1945

Copyright, 1945, by The Liturgical Conference, Inc.

Business address:

The Liturgical Conference
605 N. Michigan Boulevard
Chicago 11, Illinois

Cum permissu superiorum

Published under the auspices of

THE LITURGICAL CONFERENCE, INC.

National Sponsoring Body for the Liturgical Week

PRESIDENT

THE RIGHT REVEREND MONSIGNOR JOSEPH P. MORRISON

*Rector, Cathedral of the Holy Name
Chicago, Illinois*

VICE-PRESIDENT

THE RIGHT REVEREND MONSIGNOR JOSEPH F. STEDMAN

*Editor, My Sunday Missal
Brooklyn, New York*

TREASURER

THE VERY REVEREND MONSIGNOR REYNOLD HILLENBRAND

*Pastor, Sacred Heart Church
Hubbard Woods, Illinois*

SECRETARY & EDITOR

THE REVEREND D. MICHAEL DUCEY, O.S.B.

Chicago, Illinois

Board of Directors

THE LITURGICAL CONFERENCE, INC.

- RIGHT REVEREND MONSIGNOR JOSEPH P. MORRISON, *Chairman*
Rector, Holy Name Cathedral, Chicago, Illinois
- RIGHT REVEREND MONSIGNOR JOSEPH F. STEDMAN
Editor, My Sunday Missal, Brooklyn, New York
- REVEREND D. MICHAEL DUCEY, O.S.B.
Editor, National Liturgical Week, Chicago, Illinois
- VERY REVEREND MONSIGNOR REYNOLD HILLENBRAND
Pastor, Sacred Heart Church, Hubbard Woods, Illinois
- REVEREND EDGAR BOYLE
Chairman, Archdiocesan Music Commission, San Francisco, California
- REVEREND ROBERT E. BRENNAN
Director, Archdiocesan Music Commission, Los Angeles, California
- REVEREND WILLIAM BUSCH
St. Paul Seminary, St. Paul, Minnesota
- REV. GODFREY DIEKMANN, O.S.B.
Editor, Orate Fratres, Collegeville, Minnesota
- REVEREND THOMAS F. DENNEHY
St. Thomas Seminary, Bloomfield, Connecticut
- REVEREND BENEDICT EHMANN
Editor, The Catholic Choirmaster, St. Bernard's Seminary, Rochester, New York
- REVEREND GERALD ELLARD, S.J.
St. Mary's College, St. Marys, Kansas
- REVEREND PAUL HANLY FURFEY
Professor of Sociology, Catholic University of America, Washington, D. C.
- VERY REVEREND MONSIGNOR FRANCIS A. GRESSLE
Pastor, St. Elizabeth's Church, Norwood, Ohio
- VERY REVEREND MONSIGNOR MARTIN B. HELLRIGEL
Pastor, Holy Cross Church, St. Louis, Missouri
- SISTER JANE MARIE, O.P.
Marywood Academy, Grand Rapids, Michigan
- MAX JORDAN, PH.D.
Director of Religious Broadcasts, National Broadcasting Co., New York, New York
- REVEREND BERNARD LAUKEMPER
Pastor, St. Aloysius Church, Chicago, Illinois
- REVEREND JOSEPH L. LONERGAN
Pastor, St. Bernard's Church, Pittsburgh, Pennsylvania
- BROTHER LUKE, F.S.C.
St. Mary's College, Winona, Minnesota
- SISTER M. MADELEVA, C.S.C.
President, St. Mary's College, Holy Cross, Indiana
- REV. H. A. REINHOLD
Pastor, St. Joseph's Church, Sunnyside, Washington
- REVEREND BERNARD SAUSE, O.S.B.
St. Benedict Abbey, Atchison, Kansas
- REVEREND REMBERT SORG, O.S.B.
Director, Holy Cross Mission, Fifiield, Wisconsin

Contents

FOREWORD.....	vii
EDITOR'S PREFACE.....	ix
DECEMBER 27:	
<i>The Opening Assembly</i>	1
DECEMBER 28:	
<i>The Liturgy and the Parish Family</i> (Carroll).....	8
<i>The Priestliness of God's People</i> (Burke).....	20
<i>The Liturgy as a Means of Social Union</i> (Delaney).....	27
<i>The Liturgy and Personal Piety</i> (Ehmann).....	32
<i>Liturgy and Catholic Action</i> (Wendell).....	40
<i>Liturgy and Religious Education</i> (Kelley).....	47
DECEMBER 29:	
<i>Liturgical Chant — Its Value in Worship and in Instruction</i> (Stevens).....	64
<i>Liturgical Art</i> (Lavanoux).....	74
<i>The Possibilities of Liturgical Life in Rural Parishes</i> (Tennien) ..	82
<i>The Possibilities of Liturgical Life in City Parishes</i> (Cirrincione)	87
<i>The Possibilities of Liturgical Life in Rural Parishes</i> (Fries)	92
<i>The Possibilities of Liturgical Life in City Parishes</i> (Monaghan) .	96
<i>The Liturgy in Military Life</i> (Stedman).....	99
1944 CONFERENCE MEETING:	
<i>The Liturgy and Orthodox Belief</i> (Diekmann).....	114
<i>The Psalms in Catholic Life</i> (Walker).....	118
<i>The Liturgy and the Word of God</i> (Winzen).....	125
<i>The Language of the Roman Liturgy</i> (Sorg).....	131
<i>Restoration of the Parish High Mass and Vespers</i> (Vitry).....	145
WHAT TO READ.....	157
REGISTRATION STATISTICS.....	167

NEW YORK LITURGICAL WEEK

Executive Director

REVEREND JOHN K. DALY

Executive Committee

REVEREND DANIEL F. O'SULLIVAN	REVEREND ANSELM LLEWELLYN,
REVEREND FRANCIS J. MURPHY	O.S.B.
REVEREND THOMAS L. GRAHAM	REVEREND FRANCIS N. WENDELL,
REVEREND DANIEL M. DOUGHERTY	O.P.
REVEREND ROBERT D. BROWN	MOTHER GEORGIA STEVENS, R.S.C.J.
REVEREND THOMAS J. McMAHON	MISS HELEN ROACH
REVEREND JOHN ZIEMAK	MARIE H. DOYLE
REVEREND JOHN J. VOIGHT	MAURICE LAVANOUX
REVEREND JEREMIAH J. BRENNAN	MAX JORDAN
REVEREND CHARLES M. WALSH	

Advisory Committee

MOST REV. J. FRANCIS A. McINTYRE, D.D.
RT. REV. MSGR. ROBERT F. KEEGAN, P.A.
RT. REV. MSGR. JOHN M. FEARNs, S.T.D.
RT. REV. MSGR. WILLIAM A. SCULLY, LL.D.
RT. REV. MSGR. JOSEPH F. FLANNELLY
VERY REV. JOHN J. HARTIGAN, S.T.L.
REV. JOHN P. MONAGHAN
REV. DAMIAN BAKER, O.S.B.
REV. LUCIAN GALLAGHER, O.F.M.
VERY REV. APOLLINARIS BAUMGARTNER, O.F.M. CAP.
VERY REV. JOHN B. REESE, O.P.
REV. MEL DALY, O. CARM.
REV. FRANCIS A. McQUADE, S.J.
VERY REV. JOSEPH RODIG, C.SS.R.
REV. WILLIAM A. MICHELL, C.S.P.

Foreword

NEW YORK was the privileged host of the Fifth Annual Liturgical Week, and the papers that follow are their own eulogy. Those who heard them read will long remember the lessons learned from the scholarly addresses and never, I believe, will the participants forget the beautiful liturgies in St. Patrick's Cathedral. The very altar rail seemed to melt away and the strengthened hands of the worshipers grasped symbolically the golden chalices, as they joined with priest and Bishop in their spiritual sacrifice.

The liturgy has been called a patient, plaintive school of silence, and prayer the panting soul's bursting breath. The silent altar is as alive as the tomb of our dear Lord, and when the priest kisses the altar he offers a mute tribute of loving souls' devotion to the worship of Divinity. And the loving aim and fruitful fulfillment of Liturgical Weeks are to explore, rejoice in and be inspired by the panoply of liturgical homage centered in Christ's Mass.

It is my prayer that the pilgrims come to New York for Liturgical Week, joined with us of the Archdiocese, realize even more and more not only the beauty of God's house and the place where His glory dwelleth, but also the lessons of living and of praying taught to us by our Divine Lord in the central rubric of the first Divine Liturgy: "Do this in commemoration of Me!"

FRANCIS J. SPELLMAN,
Archbishop of New York.

NEW YORK, N. Y.
Easter Monday, 1945.

Editor's Preface

IN PRESENTING herewith the fifth volume of annual Liturgical Week reports, we wish to thank first of all our many friends and well-wishers whose encouragement and support have once more made it possible to continue this series of nationally representative forums despite wartime conditions. Although the latter have had their effect upon the present volume, lack of stenographic help having forced us to abbreviate drastically the discussion material which has proved so popular a feature of former volumes, we are thankful in being able to publish the prepared papers given at the New York meeting, which of course comprise the essential content of the latter. In addition, we are printing the five papers given at the annual Liturgical Conference meeting held at St. Meinrad's Abbey in October of last year, they being in our opinion, highly germane to this year's topic: "Liturgy and Catholic Life."

A special tribute of gratitude is due our distinguished host in New York, Archbishop Spellman, whose paternal interest in and sympathy with the aims of Liturgical Week contributed signally to its success. His *Foreword* to the present volume is further testimony of his kindly regard for our project, which we of the Conference appreciate very deeply indeed. Likewise we sincerely thank the various speakers whose scholarly contributions to the New York and St. Meinrad meetings comprise this volume; and finally, the Local Committee in New York, ably represented by the Rev. John K. Daly of Cathedral College, for their cooperation in arranging the physical details of Liturgical Week 1944.

THE EDITOR.

Opening Assembly

CATHEDRAL HIGH SCHOOL

Evening — December 27

AFTER THE OPENING prayer, which was led by His Excellency, the Most Reverend Francis J. Spellman, D.D., Archbishop of New York, and the singing by the audience of our national anthem, the meeting was called to order by the Reverend John K. Daly, M.A., Executive Director of the New York Liturgical Week. He spoke as follows:

FATHER DALY: May it please Your Excellency, Right Reverend Monsignori, Very Reverend and Reverend Fathers and Brothers in Christ. On July 14, 1941, the Sacred Congregation of the Council, acting under a special mandate of Our Holy Father Pope Pius XII, issued an instruction which affects us all tonight. That document has this title "Concerning the exhortation of the Faithful to assist frequently and devoutly at the Holy Sacrifice of the Mass." May I read a selection from this official instruction of the Holy See.

Wherefore this Sacred Congregation of the Council ardently exhorts all the Ordinaries throughout the world, by themselves and through the Pastors of Souls and other secular and religious priests to teach the faithful concerning the nature and excellence of the Sacrifice of the Mass, its ends, its salutary effects for the life of the world, and finally concerning its rites and ceremonies, so that the faithful may not assist *passively*, but that they may be one in mind and heart, faith and charity, with the priests celebrating Holy Mass.

I submit to you that, in these words of the Holy See, we have an apt commission for, as well as a summary of the work which Liturgical Week has been accomplishing during the past four years in the United States, as a valuable auxiliary to the efforts of Bishops and Pastors who are bringing the message of the Mass to our contemporaries.

With pleasure, therefore, we welcome to New York and to this auditorium, you who are thus executing the wishes of our Holy Father, Pope Pius XII. We dedicate ourselves to assisting you in this lofty apostolate to establish the Eucharistic Sacrifice as the font of life and holiness for the salvation of the whole world.

Our city may be a little cold these nights and days, but that is all on the outside. You will find Catholic New York warm and enthusiastic for all the ideals of our liturgy. We have been waiting anxiously to hear the addresses and discussions on the general theme "Liturgy in Catholic Life." We wait somewhat in the docile spirit of a group of retreatants, knowing that the days ahead offer many opportunities for growth in holiness.

We shall be proud to participate with you in the Holy Sacrifice offered in majestic St. Patrick's Cathedral. You will be inspired, I know, as we offer and pray at its beautiful main altar.

Acting under the patronage of our Most Reverend Archbishop, who is the Honorary Chairman of Liturgical Week 1944, and speaking in the name of all our local committee, let me welcome you again most heartily and place our facilities at your service for the success of this gathering.

And now, to help us establish the proper setting for our opening assembly, the choir of Blessed Sacrament Church here in New York will sing some selections from the liturgy of his holy season.

(Several Christmas motets were then sung)

FATHER DALY: Liturgical Week 1944, as you know, like its now famous predecessors, is sponsored by the Liturgical Conference, whose headquarters are in Chicago.

At this point in our program, we shall have the pleasure of hearing from the distinguished Vice-President of that organization, the Right Reverend Monsignor Joseph F. Stedman, who is well known to us all as the Editor and publisher of the "Stedman Missals."

(Monsignor Stedman briefly explained the purpose of the annual Liturgical Week as sponsored by the Conference, and called attention to the appropriateness of holding the 1944 gathering here in New York, during the Christmas Octave; for at this critical time in our nation's history, no better site could have been chosen than this key-center of American life; and the humble surroundings of Christ's Birth furnished an ideal background upon which to consider the liturgy's deeper meanings and implications, in bringing the benefits of the Incarnation and Redemption to all the world.)

Father Daly next introduced the keynote speaker, the Right Reverend John M. Fearn, Rector of St. Joseph's Seminary at Dunwoodie, Yonkers, New York. Citing several examples from current secular literature to prove that there exists "a prevalent tendency in religious thinking today to humanize God, and make Him the servant of man," Dr. Fearn pointed to "the liturgy . . . as the answer to this inversion of values." "For," he continued, "as the worship of God, and the supreme acknowledgment of our dependence upon Him, liturgy establishes truth and order in all our relationships, social as well as spiritual. . . . Both the Mass, which is the visible acknowledgment on the part of man that God is infinitely superior, and the Sacraments, which channel His necessary graces into our souls, together with the Divine Office or the Church's canticle of His praise, all these combine to keep us properly rooted in a relation of subjection to God, as well as in that of charity toward our neighbor. . . . Acknowledgment begets love; and when it is made according to the authentic norms of the Church as a community action, it fosters mutual regard as well, among the worshippers. . . . It likewise promotes the cause of Christian truth in a most powerful and moving way, being the visible expression of inspired and infallible teaching at the hands of Mother Church, projected by the power of Christ's Spirit into the surroundings of our daily life."

After dwelling in some detail upon these points, the speaker concluded: "May therefore this Liturgical Week be a hymn to the Majesty of the Almighty, strong as the mountains; to the Redeemer, its melody, clear and beautiful as the sun in its rising, its shining and its setting; to the Spirit,

breathed out upon you, gentle and refreshing as the breath of evening upon the waters; and may a special blessing of the Trinity be yours, giving you light to understand Christ, and His holy liturgy, more clearly than before; strength and courage to carry His message therein enshrined, to all His little ones."

On the conclusion of Monsignor Fearn's address, Archbishop Spellman, ecclesiastical patron and host of the New York Liturgical Week, rose to extend his personal welcome to the gathering. Commenting favorably upon the points brought out by the previous speaker, he said: "The liturgy is a rich treasury of Catholic truth, with an almost inestimable apologetic value. It is furthermore, the greatest potential influence for unity in the world today, as well as the great essential means whereby, in the supernatural order, souls must be brought to God. Therefore in extending you a hearty welcome to New York, I am happy personally to bless your endeavors, in the hope that they may contribute materially to the attainment of these ends."

The Chairman then announced the adjournment of the meeting; and the closing prayer was recited by the Most Reverend Archbishop of New York.

(The meeting was recessed until 11:00 a.m. the following day.)



First Day

Feast of Holy Innocents — *Missa Solemnis*

SERMON

MOST REV. HUGH L. LAMB, D.D.

Auxiliary Bishop of Philadelphia, Pa.

“Glory to God in the highest and on earth peace among men of good will.” (Luke ii, 1, 14.)

THIS MESSAGE of the angelic choir seems strange and almost meaningless in these days of total war, when peace has disappeared from the earth and hatred rules over the hearts of men.

The supreme need today, we are told, is that of men and munitions, and guns and ships, to win victory and restore peace to a war-torn world. We believe that our country needs these things today, but we know that they will avail little without the help of Almighty God. “Unless the Lord build the city they labor in vain that build it.”

We also know that we shall not obtain this divine help unless we ask for it in humble prayer. A nation on its knees, storming the gates of heaven, will do more than men and guns to win this war and to secure a just and lasting peace.

On the first Christmas night the angels proclaimed peace on earth, but only to those who are willing to give glory to God. Prayer then, and especially public prayer in time of war, is not something of little value but something of supreme importance for the peace of America and of the world.

The purpose of this meeting known as “Liturgical Week” is to discuss ways and means of inspiring our laity to take a more active part in the public prayers and official worship of the Church. We believe that this is in urgent need of the present day, and we hope that the discussions of this Conference will help the Catholic laity of America to give greater honor and glory to God, and thus hasten the day of peace on earth among men of good will.

Some forty years ago, the saintly Pope Pius X, who is called the Father of the liturgical movement, ascended the throne of St. Peter and announced as the motto of his pontificate “to restore all things in Christ.” He began this restoration by emphasizing the liturgy of

the Church as "the primary and indispensable source of the true Christian spirit." He also affirmed that his reform was not an innovation but a restoration — a restoration of the liturgy to its former place of primacy in Catholic life and worship.

For more than fifteen hundred years the liturgy of the Catholic Church was the principal school of Christian doctrine for the entire world. The chief truths of the Faith were dramatized in the liturgy and thus impressed upon the minds and the hearts of her children. Music and art and ritual became the visible garments of her dogmas, the outward form of the invisible grace which she imparted to the souls of men. Her great cathedrals of the Middle Ages have been called "sermons in stone"; and rightly so, for in them we find all the poetry of our Faith enshrined in eternal marble.

For many centuries the laity took a very active part in the public worship of the Church, and especially in the Mass, which is the center and the heart of all Catholic liturgy. They answered the prayers of the priest; they participated in the Offertory procession and presented their gifts at the altar; they joined in the sacred chant and they received Holy Communion. For them the Mass was not merely something to "hear," but something to *do*; it was not merely a lip service, but it was a heart service.

How different is the attitude of the modern laity towards the Mass and the other liturgical services of the Church! Today, it is true, our churches are usually filled on Sundays; but a large proportion of the congregation seems to be only mute and silent spectators gazing vacantly into space. They do not seem to understand or to appreciate the tremendous significance of the great drama of Calvary which is being re-enacted at the altar. Many of them do not have even a prayer book, and some of them seem to be only waiting impatiently for the *Ite missa est*. Today the High Mass is avoided at any cost and Low Mass has become the magnet of attraction.

Sometimes I wonder how many Catholics would attend Mass on Sunday if the law of the Church did not make it a matter of serious obligation. To untold thousands, Catholic liturgical worship has become a routine thing, a passive thing, a mechanical thing, a kind of spiritual regimentation.

But the laity are not to be entirely blamed for this sad condition; the fault is rather with those responsible for their instruction. Too long have we neglected to unlock the hidden treasure of our liturgy so that the people may learn to know it, to love it and to live it. Here we have indeed a priceless legacy, transmitted to us through long centuries of reverent usage, which has helped immeasurably to sanctify and civilize the world; but we have not yet made it sufficiently known to the rank and file of the faithful.

The modern liturgical movement aims to remedy this deficiency and to restore the liturgy, and especially the Mass, to its proper

place in Catholic life and worship. This movement is based on the doctrine of the Mystical Body of Christ and its corollary: lay participation in the priesthood. The latter doctrine is not something new in the Church but something very old, tracing its origin back to the inspired writings of St. Paul the Apostle. Recently our Holy Father, Pope Pius XII, issued a great encyclical letter on this important subject and fixed the attention of the whole Catholic world on this almost forgotten doctrine.

How few Catholics realize the full significance of membership in the Mystical Body of Christ! How few appreciate the tremendous fact that Christ still lives in the Church, which is His Mystical Body; that the Church is not merely an organization but a living organism, pulsating with divine life which flows from the Head to all its members! How few realize that in Baptism every Catholic is united to the Church and to its Head so that he may truly say with St. Paul, "I live now, not I, but Christ liveth in me!"

All Catholics receive in Baptism a sacerdotal character which enables them, in a certain manner, to participate in the Eternal Priesthood. The Mass is the Sacrifice of the *whole* Mystical Body of Christ, including the laity. The celebrant represents the people but he does not substitute for the people. They also, though in a subordinate rôle, have the right and the duty to offer the Mass with the priest by virtue of their membership in the Mystical Body. Thus do the laity have an intimate share in the Royal Priesthood of Christ, and thus do they have a definite place in the most solemn act of divine worship. Yet few of them are aware of their high dignity and few of them consciously exercise their sublime privilege. To many, the Mass means almost nothing; and the Mystical Body of Christ is only a vague term of little practical importance.

Likewise the real significance of the Sacrament of Confirmation is unknown to a great proportion of the faithful. They do not realize that in this holy Sacrament, according to St. Thomas Aquinas, they receive a character which entitles them to take an active part in the teaching office of the Church; and that they have the right and the duty of helping the clergy to advance the Kingdom of Christ on earth. If they fail in this duty they are unworthy members of the Mystical Body of Christ.

In America today we have a great school system built up through the years at the cost of tremendous sacrifice. Each year, a great army of graduates leaves our schools, trained and fitted to render distinguished service to the cause of Christ and His Church. But how few of them ever think of joining the lay apostolate! Too many of them bury their talents in a napkin and soon join the ranks of the "Church Dormant." They are like the barren fig tree mentioned in the Gospel; and perhaps on Judgment Day they will merit the same condemnation.

The Church in America will never make great progress until our people are better instructed in the meaning of their membership in the Mystical Body of Christ and inspired with apostolic zeal to go forth and take a more active part in the lay apostolate. But the success of Catholic Action will depend largely upon the spirituality of the individual Catholic. Faith comes before works, and prayer comes before action.

The liturgical movement aims to provide a more solid foundation for Catholic piety by making the liturgy of the Church, and especially the Mass and the Sacraments, once again "the primary and indispensable source of the true Christian spirit." During the past few years it has made remarkable progress. The Missal is now no longer a mere name to the people, but a popular manual of devotions at home, and also abroad among the Armed Forces. Today the Dialog Mass is being used, with permission of the local Bishop, in many seminaries and colleges, convents and schools. Liturgical music in America is rapidly gaining in popular interest and appreciation. Today we have a large and growing collection of books and pamphlets on liturgical subjects, and this literature is being widely used in hundreds of discussion clubs sponsored by the Confraternity of Christian Doctrine.

The modern liturgical revival is rich in promise. Its future will depend largely upon the training given to our seminarians and to the children in our Catholic schools. They are the Church of the future and they are the hope of the liturgical movement.

Sursum corda! Let us not be discouraged by failure in the past, but let us go forward into the future with confidence. It is God's work and He will prosper it. The Church in America has been largely a pioneer church, and our fathers in the Faith were forced to devote most of their time and talents to the building of the material structure. The "brick and mortar age" has passed in most of our dioceses; and we can now give more attention to the building of the spiritual edifice. I am confident that the Liturgical Conference will make a valuable contribution to this work of spiritual reconstruction; and that it will help our Catholic laity to give greater honor and glory to God, and thus hasten the day of a lasting peace on earth and good will among men.

Morning Session — December 28

After the opening prayer had been recited by the Right Reverend Monsignor Michael Reilly, pastor of St. Barnabas' Church in New York City, the Chairman, the Reverend Francis J. Murphy, Professor of Liturgy at Dunwoodie Seminary, Yonkers, New York, introduced the first speaker. He was the Reverend Thomas J. Carroll, Assistant Director of the Catholic Guild for the Blind of the Archdiocese of Boston.

THE LITURGY AND THE PARISH FAMILY

REV. THOMAS J. CARROLL

SOME of us talk about the liturgy so much and so often, that it is perhaps not surprising if we are the occasion of such remarks as the following, which is an exact quotation: "To hear you talk, one would think that Christ came on earth for the sake of the liturgy."

The implied rebuke is of course based upon a quite common misconception. If by liturgy we mean any of the things that concern merely or even primarily externals, the very thought that Christ might have come on earth for the sake of the liturgy smacks of irreverence if not of sacrilege. If liturgy means only a certain kind of vestments, if it means pomp and circumstance, if it means a peculiar type of art or a special kind of altar, if it connotes the mentality of an ecclesiastical Emily Post, even if it means exclusively the rubrics of our Holy Mother the Church which codify right and fitting behavior in the House of God, then that it would indeed be an awful thought to consider that the Son of God had become incarnate for it. To us, however, it is clear that liturgy has a deeper and fuller meaning. In this other sense it may well be defined as "the Common Act" as Dom Theodore Wesseling defines and so well explains it in his *Liturgy and Life*. It may be defined or described more graphically, as it has been elsewhere, as "the Church on her knees," as the "Mystical Body at prayer."

My task today is to tell you about the liturgy and the Parish Family. If the liturgy is the Church on her knees, then the liturgy in parish life is but the parish on its knees; if it is the Mystical Body at prayer, then it is the Parish Family at prayer. For the parish is but the Church in the concrete; it is the Mystical Body in miniature, if we may use the expression.

The liturgy introduces us into the parish family — initiates us — in the Sacrament of Holy Baptism. The liturgy is the common prayer of the Parish Family; the medicine of the Parish Family; its food, its life, in fact. For, in the sense in which we use the word, liturgy is the life of the Mystical Body. It is therefore the life of the diocese, and of that territorial section of the diocese in which our lives are lived, our parish.

This our parish, whatever may be its geographical center, spiritually is centered about the Altar of Sacrifice. Here — in the altar — is the parish shrine. At this altar does our shepherd sanctify his offering of self for his sheep; here by law and by love does our pastor offer his Mass for his people. Here, united with him, do his people offer themselves.

Here, too, in the parish church, not far removed from the altar in

distance and in importance is the font of Christian birth. It is at this font that our union with Christ and with His Mystical Body begins — in the Holy Sacrament of Baptism; here, are new members initiated into Christ.

Baptism

While I was preparing this paper, a friend of mine was visiting me, a seaman of the United States Navy. I asked him what I should say about Baptism, and he replied: "Make it clear that Baptism is not a sort of diploma (however holy a diploma), not a diploma framed or put away, a diploma testifying that eighteen years ago, or however many years, you were freed from original sin. It is the beginning of a new life, a life of co-operation of the Member with the Body and the Body with the Member, each for the growth of the other (unto the edification of the Body of Christ). It is a birth to a *new life*, a life of union with Christ."

Well did the sailor thus speak, in expressing the place of the liturgy in the life of the Parish Family. The baptized are baptized into Christ. It is not merely a question of our saying that we *were* baptized; since we have been baptized into Christ, it is well that we say: "We are the baptized." The people of the Catholic parish are the privileged people; they are the chosen people; it is essential that they be made conscious of their dignity, of their difference. No longer can they be the same; theirs are the privileges and the obligations of the baptized. No longer can there be room for complacency; no longer room for "conformism," but only for Christian living, only for universal charity.

Well it is that our people should be aroused to a consciousness of this privilege which is theirs, "begotten . . . again through the resurrection of Jesus Christ from the dead unto a living hope, unto an incorruptible inheritance, . . . a chosen race, a royal priesthood, a holy nation, a purchased people." (I Petr., i 3 f., ii, 9.) They should see the importance of the baptismal font, the Womb of Holy Mother Church, made fruitful by the Holy Spirit; as the liturgy of the Blessing of the Font makes clear to us.

Here there is room for much improvement in the architecture of many of our churches, that the font may be given architecturally the place of great importance which spiritually it holds in parish life.

Baptism is the initiation into Christ, into the Mystical Christ, into the whole Christ. We are incorporated into Christ in a parish, and when that incorporation is complete we may say with Paul: "We live now not we, but Christ lives in us."

We live thenceforth (if spiritually we do live) with Christ's life; we live unto Christ. There is no room now for excessive individualism, no room for excessive sentimentality. We can no longer think of ourselves as mere individuals; henceforth we are of Christ. As

individuals we are individual members of Christ; never do we lose our personality, but it is now a Christ-ened personality. Now our every prayer, public or private, has new power, new dignity. We are members of Christ, and in His Body, "thanks to the Communion of Saints, no good can be done, no virtue practised by individual members without its contributing something to the salvation of all." (Encyc. *Mystici Corporis*, N.C.W.C. ed., n. 87.) Now we can participate in that liturgical prayer, that public prayer offered by Mother Church, which as Pius XII reminds us: "because of the dignity of the Spouse of Christ, excels any other kind of prayer." (*Ibid.*)

Baptism, too, is a Sacrament of Priesthood. Father Burke will undoubtedly tell you more of this, but I cannot refrain from reading a quotation familiar to many here: ". . . having become partakers in His holy and eternal priesthood, we should offer up 'gifts and sacrifices for sins.' For not only are they partakers in the mysteries of this priesthood and in the duty of offering sacrifices and satisfaction to God, who have been appointed by Jesus Christ the High Priest as the ministers of such sacrifices, to offer God 'a clean oblation in every place from the rising of the sun even to the going down,' but also those Christians called, and rightly so, by the Prince of the Apostles, 'a chosen generation, a kingly priesthood,' who are to offer 'sacrifices for sin' not only for themselves but for all mankind, and this in much the same way as every priest and 'high priest taken from among men is ordained for men in the things that appertain to God.'" These words are from none less than Pius XI in his encyclical *Miserentissimus Redemptor*.

Surely we know that the consciousness of all this is not widespread among our people today, that the consciousness of the meaning of the Christian life needs both to be broadened and to be deepened in them. This is for the liturgy; this for active participation in the sacred mysteries — the primary and indispensable source of the true Christian spirit.

First of all must come a deeper love for Holy Mother Church, not alone a knowledge of the juridical aspects of that Church, but a "zealous love for the Mystical Body even as it appears in this mortal flesh of ours that is made up of weak human elements. . . . We must accustom ourselves to see Christ in the Church . . . we should look to Jesus Himself as the perfect model of love for the Church." (*Mystici Corporis*, n. 90, 91, 93.) We must listen to the pleadings of our Holy Father that we "love Holy Mother Church with a devoted and active love." (*Ibid.*, n. 106.) And this love must show itself in a love for our parish and the parish family.

If we have this love we cannot but love the Sacrament of initiation with the greatest love. Nor can we think of the symbolism of its ceremonies (or, for that matter, of any of the Church's ceremonies

and prayers) as something merely man-made, and solely the result of human experience.

Those of you who seek means of bringing to the people a conscious realization of the meaning of Baptism, and of its place in their lives, will find material in abundance in the *Proceedings* of previous Liturgical Weeks, in the volumes of *Orate Fratres*, in the volume published by Father Bernard Sause covering the "Priests' Liturgical Week" held recently at St. Benedict's Abbey, Atchison, Kansas; and in the pamphlet by Therese Mueller: *Family Life in Christ*.

All of us can see, in this connection, the importance of a translation of the rite itself of Baptism, and of explanation of the meaning of its ceremonies. Many parishes now give out booklets with the translation and the explanation. Priests are explaining the meaning of the ceremonies.

The white garment put on the newly baptized is again in many places actually a white garment, not just a tiny piece of cloth. Often it is made by relatives or friends, or the nuns of the parish, as a gift to the newly baptized.

There is also the custom of giving the candle used in Baptism to be taken home by the neophyte and used on special occasions, until on his death bed he holds it, in final preparation for the nuptials of the Lord — "to meet Him together with all his saints in the Heavenly court" and live forever and ever.

With all this goes the family celebration of the anniversary of the baptismal day, and a new Christian emphasis on the day of birth according to the Spirit, rather than on the day of birth according to the flesh. At the family gatherings on these days, the robe and the candle of Baptism have their important place.

This is the family celebration of the anniversary. There is also the *parish family* celebration of Baptism, the celebration of the day of Baptism itself. This may take the form of making Baptism the Sunday afternoon "devotion" of the parish, inviting all of the parish family to be present for the reception of the new child into the parish, with a renewal of their baptismal vows after the ceremony.

The very use of holy water is a reminder of Baptism if properly explained; and especially is this true of the use of holy water in the *Asperges* ceremony called for weekly in every parish church.

Above all there is the arousing of a consciousness of the meaning of Baptism by preaching. The whole season of Lent is a preparation for Baptism, and for the renewal of graces of Baptism when we die with Christ and rise with Him again. The Octave of Easter and all Eastertide are celebrations of our resurrection with Christ in Baptism. The full meaning of the parish font may be brought out by preaching and explanation as well as by its architectural emphasis, and visits may be made to it by the white robed first-communicants.

Baptism is not just a past event having its importance in the past.

Its effects are continuing; its importance is tremendous to us and to the whole Church of God, both in the present and in the future.

Confirmation

If the Sacrament of Baptism has not fully made itself felt in the consciousness of our people, what shall we say of the Sacrament of Confirmation? We spoke of an attitude which would make the place of Baptism in our lives to be like that of a diploma. To some this may have seemed exaggerated, but who will say that there are not many to whom Confirmation is but a sort of graduation from Sunday School?

Confirmation is one of the Sacraments of priesthood, as Father Burke will no doubt bring out in his talk on the "Priestliness of God's People."

It is also the Sacrament of the Apostolate, as Father Wendell will explain when he talks about that specialized Catholic Action which seeks to Christianize the sentimental, individualistic, pleasure-mad environment in which we live.

It is the Sacrament of Christian adulthood, and here we might make another point on the place of liturgy in the parish family. We might say that Confirmation is a sacrament of manhood. For the liturgy is a manly thing. Not that it is ever exclusively masculine, but that it is never effeminate. Too often our devotions are weak and over-sentimentalized. The prayers and the forms that have been given out for devotion have been of a like type. The songs have been far from the manliness of the Gregorian chant. The liturgy has a masculinity which is typified by the lapidary style of the Roman Collect, a robustness which is conjoined with the *robur* of Confirmation. This briefly is the Sacrament of Confirmation: a vital portion of Christian liturgy, a vital means for the strengthening of parish life.

Eucharist

We come now to the very center of all liturgical life and of the life of every parish, the Most Blessed Sacrament. Regarding the latter, the liturgical revival of Pius X has already made great strides forward, and while there is yet much to be done, we can at least look with gratitude to the great advance, since the day of that great Pope, in one phase of this liturgical movement. Early and frequent Communion exists to a degree that his contemporaries may not have dreamed possible. Nor can we perhaps suspect the progress which the rest of his liturgical program will make in another generation.

Writers on the liturgy in our day have stressed many times the need of a new emphasis on the element of *sacrifice* in the Mass. And it is this notion of sacrifice that our present Holy Father has brought out many times. Noteworthy too, in the same connection, is the

present strong trend in the field of liturgical art to restore the identity of the altar as a table of sacrifice, and to rid it of its distracting trimmings and decoration; so that it stands forth again as the simple raised "mound of sacrifice," focal point of Christian worship, center of parish life. Witness in this connection the recent change, which has been favorably noted all over the country, in the high altar of the Archdiocese of New York at the center of this city's life in St. Patrick's Cathedral.

Much has been said in past Liturgical Weeks about the various aspects of Eucharistic devotion, and about its varying emphases in the history of the Church. In sum, we might say that an earlier age was primarily interested in what Christ *does* in the Mass, whereas a later age (and up to our own time) was more interested in what Christ *is* in the Mass. As a consequence of the latter attitude, the Mass seemed to some a sort of devotion, or as a mere preparation for Communion, a Communion service. But of course, neither what Christ *does* or what Christ *is* is sufficient of itself. The whole truth, the whole liturgical meaning of the Mass, centers around what Christ *is doing together with ourselves*. Hence of the greatest moment is the knowledge of *our* part in the Mass. And on numerous occasions, not the least in his epic encyclical *Mystici Corporis*, the Vicar of Christ has brought out the idea of self-offering, basic principle underlying the congregation's share in the Mass. And along with the latter, Pius XII emphasized the idea of unity, of the Communion-union resulting from holy Mass. Of both of these Father Delaney will doubtless tell you more, in his talk on the social consequences of the liturgy. My own mention of them here is to indicate their important bearing upon parish life, from the liturgical point of view.

Closely joined with the foregoing is the whole notion of the "active participation" to which Pius X referred as the "primary and indispensable source of the true Christian spirit." The external expression of this is ultimately the participation of the people in the Church's own song, the Gregorian rendering of which Mother Stevens will explain to you. A step to that ideal which two recent Popes have urged in such strong and uncompromising terms, is the *Missa Recitata*, the "Dialog Mass" which is ever taking a deeper and firmer hold on our people, to the deepening and strengthening of the Christian spirit in them.

The use of the Missal is more and more widespread among the laity, and priest and people are growing in the realization that the prayers of the Missal are the prayers of our Holy Mother, the living Church, the Spouse of Christ, and that no other prayer can surpass them in dignity.

In step with this growth has been the increasing interest in the Church's Year as a school, as *the* school of sanctity, and this Father Ehmman will make clear. In consequence of these growing interests

there has come a new desire to great numbers of the laity to take part in the other offices of the Church, in the great *opus Dei* which surrounds the Mass. People are returning to Vespers; they are reciting Compline, the Day Hours, the Short Breviary or even the whole Divine Office. All this is of the liturgy and all of this leads to the growth and advance of parish life as well as to the greater glory of God.

Some have rashly stated the importance of these things, and have made it seem that private prayer is to be decried. The Holy Father has made it clear, as we quoted above, that while the public prayer of the Spouse of Christ is of foremost importance, yet every prayer has its real dignity and power. The private prayer of those people who breathe the spirit of the liturgy will be enriched by the example of the prayer of the Spouse of Christ.

All this is the liturgy, and all this is *of* and *for* the Parish Family; it is the life of the parish.

Penance

Penance, too, in the light of the liturgy, is a Sacrament of a social nature, a Sacrament for the good of the whole Parish Family. For no one with a realization of the meaning of the doctrine of Christ's Mystical Body can think of sin as a merely individual affair. "When one member suffers all suffer." Likewise the healing from sin. It is by no means merely individual; it is social consequences for the whole Parish Family.

It is because sin and penance are social in their nature that there is need for the *visible* Church, need for the priest, in this Sacrament. The prayers of the whole family should be for the wandering sheep, and the joy of the parish should be like to the joy in Heaven over the sinner doing penance.

Again it seems (and again I venture into the field of Mr. Lavanoux) there is room for the architect in the planning of confessionals to express the idea of confession and of the Sacrament of Penance. The little closets in the wall into which our penitents glide (should we say slither?) are hardly expressive of the Sacrament's social nature. The new tendency to place an opaque screen between priest and penitent (sometimes advertised as "liturgical") seems an even poorer expression of the sacramental nature of the action of confession. Nothing in the darkness and stealthiness of it all, points out the confessor as the representative of the Bishop, and so of Christ and his visible Church. Nothing in it speaks of the judgment seat which gives us security and hope in the day of our coming before a greater Tribunal. Perhaps a new place of prominence for the confessional is called for, and along with the laudable attempts to care for the necessary comfort of the confessor, a new attempt to express the dignity of his office.

These are notions of the liturgy, notions of parish life. But along

with them, under the title of Penance, comes the *virtue* of penance, and the preaching of it which comes with liturgical growth. We hear complaints on every side, of the failure of our people to mortify themselves; we hear the pleadings of the Holy Father like the voice of one crying in the wilderness calling for penance and for reparation.

But where is the person who, in reading the Collects of the Lenten Masses, for example, can excuse himself lightly from the obligations of the Lenten fast? Throughout the year are the days of penance, and every Mass is a gift of self. The understanding of this is of real value to the parish in its growth. For who of us has not run across cases which can be solved by prayer and fasting alone?

This very time of war calls for fasting, for penance, for mortification. And as we look about us and search the war news it seems ever clearer that here is a devil, here a thousand devils to be driven out only by widespread prayer and fasting. Yet we look in vain for a fasting people. We are moved by the number of individuals praying for their men in service, but we look in vain for the penance, the mortification of the whole Christian community. The Church reminds us of this connection of penance with prayer for peace and victory, by the very color of her clothing in the Masses celebrated for these ends. The rubrics for the *Mass in Time of War*, and for the *Mass for Peace* both call for the purple of penance. Again it is through the liturgy that the Church teaches as well as sanctifies. All this is for the life and growth of the Parish Family.

Orders

Two Sacraments are rightly spoken of as being in a special way social Sacraments, those of Orders and Matrimony. Sometimes the distinction on this basis is exaggerated. Perhaps we might be understood better if we said it is not that these Sacraments are more for society than the others, but that they are less for the individual who receives them.

Thus the Sacrament of Orders is given for the whole Body of Christ; and, in the concrete, for that individual Christian community for which the priest is ordained. It supposes rather than intends the sanctification of the individual who receives it.

The spirit of the liturgy teaches, above all, the exalted place of the person who has received Holy Orders. The liturgy examines indeed the other Sacraments of the priesthood (Baptism and Confirmation); it strives for a new examination of the doctrine of the priesthood of the laity in the light of the words of the present Holy Father: "that doctrines revealed by God are not to be thought of as something dangerous, to be fought shy of as the beautiful but forbidden fruit of paradise. Nor should they remain as treasures hidden in a field, useless."

The approach of the liturgical movement, as has been well pointed

out by Father Jungmann, S.J., is to show the great dignity of the priesthood of the laity rather than to minimize it; and then, by carefully showing the restrictions of it, to point out the greater dignity of the priesthood of Orders, the necessity of this latter that the former may have its fruition.

Thus none can have a greater respect and loyalty for the priest, and especially for his own parish priest, than the person filled with the spirit of the liturgy, realizing his own dignity and his need for the priest of Orders.

This person sees the bishop in a very special way and loves him with a special love, for in him he sees Christ. The Holy Father refers to bishops in their own diocese as the principle parts of the members of Christ. The bishop is the one having the fulness of the priesthood, having the power over the Mystical Body which others exercise over the Eucharistic Body. And when priests exercise power over the Mystical Body it is from their sharing in the power of the Bishop. The Bishop is the head of the diocese, our father in Christ. To him we genuflect not from some medieval tradition of suzerainty; to him we genuflect because for us he represents Christ, because in him we see Christ. To him we give our love and our loyalty as we love and are loyal to Christ whom he represents.

Above all does the one living the life of the liturgy love the Holy Father of Christendom, whose very name is that of the Vicar of Christ, the visible head of Christ's Body which is the Church.

This is the liturgy, this is the life of the parish — this is a part of the true Christian spirit whose primary and indispensable font is the participation in the Sacred Mysteries.

Matrimony

The other Sacrament which is less for the individual is the Sacrament of Matrimony — and how important it is to teach in our day that it is not a matter of individual whim and pleasure, this public contract for the good of the whole Body of Christ! Two individual members of the Body of Christ, when married in Christ, become one flesh that they may bring new children to the baptismal womb of the Church, that they may take their part in the raising of these children for God, and with them may enjoy the happiness of Heaven forever.

No Catholic can question the need for teaching all of this today. On the day of marriage it will surely be better taught by the Gregorian *Introit* than by Lohengrin. On the eve of marriage it will surely be better taught by positive teaching than by the tiresome minutiae of the rehearsal of entrances and exits. Long before this it will have been taught, if the life of the liturgy has been taught.

As for the family unit, it has been noted in previous Weeks that the family is the prime parish society, that it is the basic unit of

society — the family the type of the Mystical Body, we might say, with the father the bishop. Yet, how few times are we asked to bless the home “that the angels of light may dwell therein.” The blessing of the pregnant mother is seldom requested, and the beautiful blessing of the mother after childbirth is little known and less understood. All of the blessings in the Ritual which are to the forwarding of family life are for the good and the growth of the parish. They are of the liturgy and they are of prime importance to the Parish Family.

Nowhere better can we find our teaching on the beauty of virginity accepted for the sake of Christ than from the liturgical sources. Again the approach is from the lesser to the greater, as, having taught the grandeur of marriage in Christ, we teach the greater glory of the offering of virginity. So, too, do we teach the high calling of those women who are so to imitate the one only Spouse of Christ, that they may take to themselves her title.

Liturgy is the life of the Parish Family; it is also, as Pius XII told us, the greatest normal teaching medium of Holy Mother Church. So, too it will be in the life of the Parish Family. The priest who has become imbued with the spirit of the liturgy soon is *non possumus non loqui* at the school: he must needs speak, and announce to others the glories he has seen. Thus, in season and out of season he will preach unto the restoration of all things in Christ, through the liturgy, to the growth of the Parish Family.

Final Uncction

All that we have said thus far has been concerned with the introduction into the life of the Parish Family and with its growth and sustenance. Now we come to the time of the leaving of that life — of the transition to the life of the Church in Heaven. And as the Church has had her liturgy for all of Christian life, so too does she have her glorious and joyful liturgy for this time, in the Sacrament of her *last anointing*, and in the various sacramentals with which she sees her children pass from this life to the next and cares for their mortal remains.

Examination of the volumes of previous Liturgical Weeks will point to be positive emphasis which the liturgical movement is giving to this Sacrament, reviving the title of “Anointing for Glory,” which Thomas Aquinas gave to it.

Above all, this Sacrament of the Sick is one of Christian joy, of the joy of Christian hope which rightly surrounds Christian death. It can often be given in such a way that the whole family unit (of the person being anointed) may join in the ceremonies. We have seen the joy of a family united around a bedside, all of the members holding their lighted candles while the mother of the family was anointed for glory.

Here as with the other Sacraments, translations are of great

assistance so that the children of the Church may know what their Holy Mother is praying. The instruction which is called for by the Ritual, the exhortation to the sick person, may well bring out the note of joy of this anointing of kings for the Kingdom of God; it may well point out the significance now of the candle held by the sick person, as that held by the person newly baptized, — that now when our Lord is coming to His nuptials the person anointed may go to meet Him together with all the saints — to celebrate the eternal liturgy in heaven.

When death finally comes to the Christian there is no room in the Christian household or in the Parish Family for depth of mourning or heaviness of grief. Strange indeed is our mentality, when the consolation given to a Christian bereaved is that death is better than suffering here, as if to say (and often with a certain hesitancy) that Heaven is better than (for example) the pains of cancer. How far this is from the *Maranatha: Come Lord Jesus Come!* attitude of the early Christians; or the *Excita et veni* note of our Advent liturgy, from the mournful *It has to come to us all* on the lips of many a modern Catholic!

The preaching of the "parousia" in the season of Advent and Epiphanytide will do much to restore to the Parish Family something of the spirit which *longs* for the coming of Christ. How seldom in our day do we find that spirit which looks for the coming of Christ in His glory when a great light shall shine, and His majesty shall be known to all men and all shall adore Him, when He shall come clothed in His saints! For all too many, the *iterum venturus est cum gloria* is but a phrase in the Creed having no effect on their lives.

The beautiful liturgy of Christian burial is little understood, and the note of hope and joy too often complicated by a sentimental *Miseremini mei*, or even, we are told, a *Beautiful Isle of Somewhere*. The soaring joy of the *In Paradisum* is unknown in our parishes. Everything bespeaks grief and pain, and too often makes one think of the sorrowing of those who have no hope.

Circumstances of life which make it impossible to have a parish cemetery adjoining the parish church add often to the grief of these times, and the burial is often treated as if it were the burial of a person and not of a body. False grass covers the dust, the slime to which each of us must return, and a heavy cloying odor of flowers expresses the cloying emotionalism which is allowed to run rife.

Not for a moment would we decry Christian sorrow, or seem to take from an Augustine the tears he sheds for a Monica. We would but emphasize that natural human grief should be controlled and tempered by the true Christian spirit which the liturgy expresses from the time of Baptism, a positive spirit of Christian joy and of hope, of a confident though not presumptuous looking forward to the Kingdom of God and His glory. This spirit the liturgy shows

forth in her Masses throughout the year, in her whole Liturgical Year in fact; and in the Sacraments and the sacramentals of our Holy Mother throughout life. This is the note of the true Christian spirit which can transform much of our Christian living and the whole life of the Parish Family.

For the individual Christian, the parish is the Church. It is the Church in the concrete, the Mystical Body in miniature. The parish is the Church and the Church is Christ. The more through the liturgy he comes to see Christ in the Church, the more will his life be transformed, the more will it have that transfiguration which Abbot Herwegen tells us is the art principle of the liturgy.

The parish is the Church and the Church is Christ. The liturgy, then, which is the life of the parish and the life of the Church, is, we may say, the life of Christ; it is the normal source of the Christ-life for the Christian people.

Christ our Great Liturgist came on earth to perform the great liturgical Act of Sacrifice. Leaving the earth, He yet remained here in a vital, living, throbbing Church. The liturgy of that Church has the purpose of bringing God to man and man to God. It is the primary means of effecting that union. It is the indispensable source of the true Christian spirit; it is the means whereby we share in the divinity of Him who became partaker of our humanity.

We seem to say indeed that, for it, Christ became incarnate.

After thanking Father Carroll for his inspiring talk, the Chairman declared the meeting open for discussion from the floor. During the latter, the need for a greater dignity and prominence given to the confessional as a liturgical adjunct, was brought out; and likewise, the value of example and personal enthusiasm in promoting liturgical knowledge, especially among the younger generation. After a brief rest-period, the Chairman proceeded to the next item on the program, a paper on the Priesthood as it is shared by the laity. The speaker, the Reverend Eugene Burke, C.S.P., professor of Dogmatic Theology at the Catholic University of America, Washington, D. C., was then introduced.

THE PRIESTLINESS OF GOD'S PEOPLE

REV. EUGENE BURKE, C.S.P.

AFTER reading the papers presented in previous years on the subject for this morning, it was quite evident that all its essential dogmatic elements had been well covered. Accordingly I have attempted to view it against a larger background and analyze not only the dogmatic elements but also wider theological aspects of the subject. Thus this paper looks to setting the common priesthood of Christians in its full framework.

Facilitating such an approach is the relation between the general theme: "The Liturgy in Catholic Life," and the specific point assigned to me: "The Priestliness of God's People." For the intimate connection between these two concepts offered all the elements of a plan for the development I had in mind. In fact, Catholic life considered dogmatically, and liturgy considered dogmatically, are the very framework in which the priestliness of God's people is set.

First, then, the term "Catholic life." All too often this phrase is taken as co-extensive with the life that Catholics lead, a life composed of family, social, economic, parochial, and religious activities. Yet in its essence the term is patient of a much deeper and richer understanding. Fully understood, Catholic life is something unique, something which is, in the technical theological sense, a distinctive supernatural reality. Catholic life is a vital participation in a new order inaugurated by the death and resurrection of Christ; an order incarnated in an historical person. The central reality in that order is that it is a *life*. "I am come that they may have life and have it more abundantly."¹ Our participation in this life is a re-birth, a regeneration, a re-creation, it makes of us new creatures. Indeed, as a mere cursory reading of the Pauline teaching will tell us, Catholic life is the embodiment in the individual of the life of Christ, the putting on of Christ. Insofar as it is Catholic, the inception, the activity, the goal of the Catholic life is the result of its participation in the life of Christ. In Christ God is not only manifested to man but vitally participated. He is the divine light which illumines men's minds; but He is also the divine life which transforms human nature and makes it a partaker of its own supernatural activity. This life stems from and is a participation in the redemptive work of Christ. It is the *Passio Christi* that makes possible the Catholic life. The redemption is not just an act done once and then set up as the great example for us (though it is that). For the Catholic, the Redemption is something in which he really participates here and now. It is an historical act into which we personally and actually enter by means of the Sacraments.²

Do you not know that all we who have been baptized into Christ have been baptized into his death? For we were buried with him by means of baptism into death in order that just as Christ has arisen from the dead through the glory of the Father, so also we may walk in newness of life. . . . But if we have died with Christ we believe that we shall also live together with Christ. . . . For the death that he died he died to sin once for all, but the life that he lives, he lives unto God. Thus do you consider yourselves also dead to sin, but alive to God in Christ Jesus.³

St. Thomas, who first made clear the theology of this relationship between the Passion and the Sacraments, states that the power of the Passion is linked up with us through the Sacraments.⁴ Thus it is that, through the latter, the redeeming death of Christ is no longer merely a notable historical fact, but is brought into vital and sensible contact with the life of the believer.

Yet even when we so describe Catholic life, we still have not exhausted its full meaning; since the term connotes not only an individual element but also a social one. And it is this social element that is of immediate consequence to our topic this morning. For in Catholic Christianity this life, this participation in the spiritual order which is the life of Christ, takes place and exists in a spiritual society, a community. Christianity is the community of the redeemed; it is not only the production of that spiritual will which moves the individual to love God, but it is the City of God which is the direct result of the restorative work of Christ. This unity of men is more than a society, it is a living organism, a living Body whose Head is Christ.

The full life of Christ is not found in this or that individual, but in a community vitally united to Him. The true significance of this fact comes home to us when we realize that this community in which the life of Christ abides is no vague abstraction, no mere moral idea, not simply a set of ideas, but a concrete historical reality. It is set in history, incorporated into history, an integral part of history. It is a real and tangible. It is as transcendent and immaculate, as historical and timeless as Christ Who is its Head.

To sum up: the life and spirit of Christ is realized in a community. This community is not the product of the faithful but a supra-personal unity of Christ and Christians. It is this unity which alone incarnates and manifests the life of Christ. Hence when we speak of Catholic life we speak of a life that is produced through a community, that functions only in a community — the Church. Without this we fail to perceive the essence of Catholic Christianity, the union of men with God through Christ in a visible historical society.⁵ In the words of St. Paul:

Let no one cheat you who takes pleasure in self-abasement and the worship of angels . . . and enters vainly into what he has not seen, puffed up by his mere human mind. Such a one is not united to the

head, from whom the whole body supplied and built up by joints and ligaments attains a growth that is of God.⁶

Being, therefore, the vital continuation in time and space of the life of Christ, the Church embodies in the fullest way all the elements of that life. To paraphrase: the community of Christ gives expression to and visibly manifests the life of Christ, in what it does, and in what it is.⁷ Fundamental and primary to such a community is the worship that Christ offered. As we know, the essence of worship is the acknowledgment of the supreme dominion of God and total subjection to it.⁸ In a word, it is subjection to the will of God. Possessed of the Beatific Vision, Christ was aware of this basic element of all human life, aware in its broadest comprehension. So entering into the world He could say:

Behold O God I come to do thy will.⁹

My food is to do the will of him that sent me.¹⁰

I always do the things that are pleasing to him.¹¹

The things I speak, I speak as the Father has bidden me.¹²

I lay down my life that I may take it up again. I have the power to lay it down, and I have the power to take it up.

Such is the command I have received from my Father.¹³

Now, this interior subjection is manifested in the supreme religious act of sacrifice. For the consummation and the full religious expression of the worship and glorification of God is the work of the Cross, wherein Christ became obedient unto death. Thus as the nature of man requires, you have, in the life of Christ, a visible, religious, ritual manifestation of the supernatural worship which in the present economy is God's due.¹⁴ It is a sacrificial worship which was offered for men and in the name of men. And embodying the life of Christ fully, the Church gives this same worship. This manifestation through the centuries we call "liturgy," or the public worship of the Church.¹⁵ But beneath this technical term "liturgy" lies the reality we have been seeing — the fact that the Church worships as the Body of Christ, as the community of those who participate in the life of Christ, as the visible manifestation of His redeeming work. This Church, when it worships, continues this essential part of Christ's life. That submission to God which was ritually and visibly expressed on the Cross, the Church visibly and ritually continues to express in the Mass, wherein, as we are told by the Council of Trent, "the body and blood of Christ is offered to God the Father under the species of bread and wine . . . and Christ Himself is immolated under visible signs by the Church through her priests."¹⁶

It is in this framework that the priestliness of God's people is set. For the real priesthood of God's people (as distinct from the purely spiritual priesthood described by St. Peter) is, both in its nature and its operation, a deduction from these two elements. Insofar as all

Christians have a real priesthood, it is because, as sharers in the life of Christ, they are members of the Christian community. In other words, they are members of a living community which, vitalized by the life of Christ, faithfully manifests Him in history, offering worship as He offered worship. It is this communal relationship with Christ that gives full reality to the common priesthood of the faithful.¹⁷

First of all, the power to offer sacrifice constitutes priesthood. In the strict sense, priesthood is the power to offer real sacrifice. Real sacrifice is the ritual, external expression of interior worship and subjection. In the present economy, the purpose of the Incarnation is fulfilled in the real Sacrifice of the Cross.¹⁸ The grace of union is the ordination of Christ to the priesthood, giving Him the right and mandate to offer this Sacrifice. Christ alone by right and nature can offer that perfect worship which is called for in the actual divine plan. And the Church, if it is to worship as befits His Body, can do so only by the instrumentality of His priesthood. All this is to say that if the worship offered by Christ is to be carried on through history in the Church, it can only be by the use of His priesthood. In the divine wisdom only Christ by right and nature is capable of offering the worship that He offered and that God asks for.

Now if Christ alone is priest and there is only His priesthood in Christianity, then how can we say that the Church His Body really offers His Sacrifice?¹⁹ For we know that the Church as it is visible is made up of men and women, none of whom are capable by nature of offering this worship. Yet if the Church offers worship, then its members must be capable of offering it, since they compose that Body that is united to Christ. Thus we rest on two points: (1) there is only one priesthood in Christianity, that of Christ; (2) the Church offers the worship of Christ and hence its members also do. Out of these points we arrive at a third: the faithful must therefore participate in the priesthood of Christ in some way. And it is theologically certain that it is just this participation that the sacramental character confers.

This theological certainty justifies our speaking of the priestliness which sacramental character confers on God's people; but the same certainty does not accompany our investigation of it, since the exact nature of our participation in the priesthood of Christ is a matter for free discussion. Yet realizing this, let it be noted that in much of what follows I am merely paraphrasing the teaching of St. Thomas.

As we have just seen, there is a participation in the priesthood of Christ through character. In view however of Christ's unique priesthood, this participation must be subordinate. At most, the members of Christ can only be the ministers of such activity, since they do not possess it by nature or right. But as St. Thomas tells us, it is the very office of a minister to hold himself as an instrument.²⁰ Thus in the view of St. Thomas, character gives to the Christian a potency or a

capacity to act as an instrument of Christ's priestly office. So it is that Christ does not have a character, because He possesses the full power of the priesthood; whereas we only participate in it and must be fitted so to participate.²¹ This ministerial share is a real share none the less, because through character Christ can use men to produce His priestly works.²² Accordingly, by character we do not act "on our own," but receive a permanent quality which enables Christ to work through us. Just as the Divine Word used the humanity as the conjoined instrument of His redemptive work by reason of the Hypostatic Union, so in a limited degree are we made instruments of Christ the Priest by reason of the sacramental character.²³ For this sacramental character "configures" us to Christ, *i.e.*, by reason of the character we are set in physical relation with Christ, just as an instrument is set in physical relation with its principal cause. There is present the relation of the mover to the thing moved, a participation in the efficient order.²⁴ In this thomistic understanding of participation in the priesthood of Christ, there is a conferring of a power whereby we can be Christ's instruments in His priestly activity, and this is a physical capacity.

Our next step is to analyze the manner in which this capacity is activated or brought to use, keeping in mind that an instrument is used in accord with its nature, and that the instrument in this case is an animate instrument: *i.e.*, man. Now, an animate instrument "not only is moved but also moves himself insofar as he moves his own members to function, so his intention is required whereby he subjects himself to the principal priest Christ, intending to do what Christ and the Church do."²⁵ So all the characters have this in common, that the physical capacity is activated when it is informed by an intention. But the intention has efficacy only when it is united with the physical power of character. By virtue of character, the intention is elevated to have the force of Christ's intention and will, and in exercising this intention the possessor exercises a moral causality.²⁶ The recipient is physically disposed to be an instrument by sacramental character; but his executed intention makes it a positive power. Just as the possession of a human nature makes possible moral cooperation with others in such things as government, so the possession of character makes possible moral cooperation with Christ in the supernatural work which we can call His priestly activity.

Up to this point I have confined myself to those elements which the sacramental characters have in common. It is now the place to see the distinction between them. In technical theological terms, the distinction between these powers is given as the distinction of a passive and active power. This distinction, however, does not mean that those with only the passive potency of the baptismal character have no possibility of actively associating with the priesthood of

Christ. What the terms primarily look to is a distinction between the results of the respective characters in their function, or the ends which these characterized functions attain when exercised. So in the Sacrifice of the Mass, Christ is the principal priest, and the Church offers with Him; while the ordained priest and each of the faithful cooperate as ministers. In this case the sacerdotal character enables its possessor to cooperate for the sanctification of others, its capacity is used in order to distribute the grace of Christ to other men. In the case of the possessor of the baptismal character his activity results in the sanctification of himself, and he is not able by reason of character to cooperate in the distribution of grace to others.

The second distinction between the characters is made on the analysis of the nature of the cooperation which each character enables its user to extend in the priestly functions of Christ. As already noted, both exercise a moral causality; but only the sacerdotal character enables its user to cooperate physically in Christ's priestly work. Only the ordained priest exercises a physical causality. Only the man marked by the sacerdotal character is able to bring about transubstantiation as a physical, efficient, though subordinate cause of it. In the Mass it is his hands, his tongue, his actions that Christ uses to offer worship. The priest acts instrumentally, but immediately, personally, and individually in the work of Christ.

The priesthood conferred by the baptismal character differs specifically from that of order in all these points. First, though there is a real and actual cooperation with the offering of worship, it is only a moral one; and there is no possible way in which such a person can physically and instrumentally cooperate with Christ in the sense that the priesthood of order does. Again, the cooperation and offering that is possible for the common priesthood is never exercised as by the individual as such, but only insofar as he is a member of the Church as a whole. The ministerial function is exercised by one possessing the baptismal character only as a member, and only insofar as he is a member of the community of Christ. It is connected with the offering of Christ mediately through the instrumentality of the Church as a whole; he cooperates really but only indirectly; that is, through and with the *Ecclesia orans*. Nor should it be thought that all this detracts from the common priesthood, the birthright of every Christian. For this priesthood is a genuine and intimate sharing of Christ's own priesthood. Though neither as intimate nor as comprehensive as the priesthood of order, none the less it is a holy and wonderful gift, far beyond any human power or possibility. And truly to understand it, is to be moved to a sense of the vast and abiding riches of Catholic sacramental life.

In conclusion, let me say that no one could be more aware than myself how theologically heavy this paper is. Yet I also think that if the liturgical movement is to have a true and full growth, it must

eventually wrestle with and master such points as I have struggled to make clear this morning. For of this we may be sure: it is only when we have wrestled and struggled with such things as these, that we begin to appreciate that magnificent beauty which is the Mass and the Sacraments, a beauty that Augustine caught when he wrote: "since there is no happiness apart from that good of which it is said, 'it is good for me to be very near to God,' it follows that the whole redeemed city, that is to say the congregation or community of the saints, is offered to God as our sacrifice through the great High Priest, who offered Himself to God in His Passion for us, that we might be members of this glorious Head according to the form of a servant."²⁷

REFERENCES

1. John x, 10.
2. Cf. Vonier, *Key to the Doctrine of the Eucharist*, Chapter I.
3. Rom. vi, 3-11.
4. *Sum. Theol.*, III, q. 62, 6.
5. Cf. Diekmann, *De Ecclesia*, I, 951; K. Adam, *The Spirit of Catholicism*, 34-42.
6. Col. ii, 18-19.
7. Cf. Leo XIII, "On the Unity of the Church," in *The Great Encyclical Letters of Leo XIII*, 353.
8. *Sum. Theol.*, II-II, q. 81, seq.
9. Hebr. x, 5.
10. John iv, 34.
11. John viii, 29.
12. John xii, 50.
13. John x, 18.
14. Cf. *Sum. Theol.*, III, q. 48, a. 3.
15. Jungmann, *Liturgical Worship*.
16. DB 938. I have here confined my discussion to the Mass for the sake of space and also because to introduce the whole sacramental system and the part it plays in cult would complicate further an already complicated paper.
17. Cf. *Sum. Theol.*, II, q. 22 *passim*.
18. Cf. Durst, "De Characteribus Sacramentalibus," in *Xenia Thomistica*, 55-560.
19. *i.e.*, the sacrifice of Christ taken *cumulative*.
20. *Sum. Theol.*, III, q. 63, a. 2.
21. *Ibid.*, a. 5.
22. Cf. McCormack, O.P., "The Configuration of the Sacramental Character," in *The Thomist* VII (1944), 479 sq.
23. Cf. Heris, O.P., *Le Mystere du Christ*; McCormack, *op. cit.* 491.
24. Cf. McCormack, *op. cit.* 489.
25. *Sum. Theol.*, III, q. 64, a. 8, ad 1.
26. McCormack, *op. cit.*, 482; Durst, *op. cit.*, 570.
27. Augustine, *City of God*, X, 6.

During the discussion of Father Burke's paper, the following interesting points were brought out: *priestliness*, in the sense explained, is precisely what differentiates Catholics from non-Catholics; an *ordained priest* is essential for worship as such, but not for certain other liturgical acts, such as the administration of Baptism in case of necessity; *degree of participation* in worship varies from the minimum of "implicit intention" to the ideal maximum of "active and intelligent" participation encouraged by the Popes. At the end of the discussion-time, the closing prayer was said by Monsignor Reilly, and the meeting adjourned.

(The meeting was recessed until 2:30 p.m. the same day.)

Afternoon Session—December 28

On reconvening, the assembly was called to order by the Chairman, Dom Benedict Bradley of St. Mary's Abbey, Newark, New Jersey. He introduced the Honorary Chairman, the Right Reverend Henry O'Carroll, pastor of St. Patrick's Church, Newburgh, New York, who recited the opening prayer.

The Chairman, after a few introductory remarks explaining his own deep interest in the liturgical apostolate, which however began (he regretfully added) only towards the close of his career of over fifty years as a teacher of religion, introduced the first speaker of the afternoon, the Reverend John P. Delaney, S.J., member of the editorial staff of the Jesuit weekly *America*, and actively engaged in the field of Catholic social work in New York City. He was to treat of the liturgy in its bearing upon Catholic piety from the social viewpoint.

THE LITURGY AS A MEANS OF SOCIAL UNION

REV. JOHN P. DELANEY, S.J.

P^{IVS} XII in his Christmas address (of 1944) supplies us with the finest possible text for this subject. After expressing his confidence in an ever widening growth of democracy as an instrument of world peace, he asks: "How far will the representatives and pioneers of democracy be inspired in their deliberations by the conviction that the absolute order of beings and purposes, of which we have repeatedly spoken, comprises also, *as a moral necessity and the crown of social development, the unity of mankind and the family of peoples?*" To be sure that his meaning could not possibly be misunderstood, he adds: "On the recognition of this principle hangs the future peace of the world. No world reform, no peace guarantee can abstract from it without being weakened and being untrue to itself."

They are strong words, very strong words from the head of Christendom: "On the recognition of this principle hangs the future peace of the world." They put on us an obligation that we simply cannot avoid if we wish to be loyal to our Holy Father in his efforts to bring the principles of Christ to bear on the question of world peace. It is a double obligation: first to realize deeply, practically, this oneness of ours with all the world, the oneness of men, the oneness of people, the oneness of the family of nations; and then to give our support to reasonable efforts that aim to promote the unity and collaboration of all nations in the interests of world peace. To deny the oneness

of the family of nations would be un-Catholic. To reject summarily all plans to make this unity an effective collaboration would be to separate Catholic truth from practical living.

The question, then, is: how to achieve this sense of social oneness, this unity of mankind; how to educate our people to an understanding of the oneness of the peoples of the world, and to the practical conclusions to be drawn from that oneness.

It is not an easy task. We are just emerging from an era of individualism, of individual personality and individual rights being exalted at the expense of the community. Individualism in business has long meant every man for himself. Individualism in politics has meant the dominance of pressure groups, each group working for its own selfish good with little or no thought to the common welfare of all. In international affairs individualism has meant a spirit of excessive nationalism, each nation a separate unit by itself, seeking only its own advantage, ready to war with other nations in the conflict of selfish aims.

Unfortunately, individualism has crept even into our religion. Even Catholics have been guilty of spreading the heretical idea that religion is a strictly private affair, something to be kept locked in one's own heart, a kind of private-wire service to God, or a program to be applied indeed to one's individual living, maybe even to family living, but wholly out of place in social contacts, out of place in business and politics and international affairs. We, too, have been guilty of thinking and saying that "business and religion do not mix," that "religion has nothing to do with politics or with industry or with international law." The result has been that we have allowed Christ and the principles of Christ to be excluded, politely of course, from international dealing, from business and politics and industry and even, with alarming frequency, from family life. Even among Catholics it has not been entirely unusual to hear the phrase: "I'll not have the Church interfering in my private affairs."

As individualism crept into our lives, we built up what has been called a narrow type of sanctity. We were interested, very much interested, in the salvation of our own souls. We were interested in "personal" sanctity; but that word *personal* was used almost to exclude all man's social contacts, as though man's social nature were out of contact with man's personality. We were in danger of forgetting that Catholic living is of its very nature social and apostolic as well as individual. The extremes into which we were drawn can best be seen perhaps in what was and mayhap still is too general an attitude towards the Holy Sacrifice of the Mass. The Mass — the universal Sacrifice, the offering of Christ and His entire Mystical Body — became our private, individual prayer. Even we priests are still learning slowly that the Holy Sacrifice we offer is not our private devotion, that we simply cannot offer Mass for ourselves alone if

we want to offer it in the spirit of Christ, that we must include in our offering all our people and all our world.

The laity too has had to learn the same basic truth about the Mass. They, too, are learning, quickly and slowly, that the Mass, every Mass, is the Sacrifice of the Church, that united with every little person and with every little congregation in the offering of every Mass is and must be the entire Catholic world.

As this lesson spreads, as it goes deep into our consciousness, into our thinking and our attitudes, we will be well on our way to understand the "unity of mankind and of the family of nations." The lesson is urgent. The time to understand it and act on it is now, when so many millions of people all over the world are looking for the key to peace. That is why we think that the most effective way of spreading this fundamental notion is a more complete understanding of the Holy Sacrifice of the Mass.

Two big things, it seems to me, the proper understanding of the Mass could teach us, and quickly, in this connection, each of them essential to the peace of the world:

First, that in offering the Holy Sacrifice of the Mass, we must make the most complete possible offering of ourselves, not only our individual living but all our living.

Second, that in the offering of the Mass we are united with the entire Body of Christ, and if we would offer Mass properly and effectively, we must offer it as Christ's people, conscious of our oneness and our union.

If we could truly understand the first of these points, then in our daily Mass we are offering ourselves not only as individuals, but as members of a family, as members of a community, as parts of an industry, of a nation, of a world. We offer, then, not only our individual living, our civic living, our international living. If we are to make our offering pleasing to God, we simply must make it a Christ-like offering, and we immediately take on the obligation and the eagerness to make *all* our living individual and social Christ-like living, so that all living may be truly offered to God.

If we want to be able to offer to God all the civic living of the world, then we must play our part in making all civic life Christ-like, informed by the principles of Christ. If we want to be able to offer all family living to God, then we must work to make all family living Christ-like. If we want to offer to God every phase of living in God's world, if we want to offer God's world to God, then we assume the obligation of making God's world a world ruled by the principles of Christ, a Christ-like world, a world truly God's.

Otherwise we know (and we are sad in the knowledge) that *the* Offering, *the* Sacrifice is in a sense incomplete. Perhaps the greatest joy of converting one soul to Christ is the realization that in so

doing we are helping to fill out the Mystical Body of Christ, helping to complete the universality of the Universal Sacrifice, helping to make God's world a world in every way offering its complete, united homage to God.

The second point — that the offering of the Mass is the offering of the entire Body of Christ — is the only basic cure for prejudice and division and discrimination and enmity and exclusiveness. At a time when the world is so torn by dissensions and hatred, we must keep insisting day in and day out that the Mass is the offering of *cunctae familiae tuae*, the Sacrifice which *nos servi tui sed et plebs tua sancta* are offering to God from the rising to the rising of the sun. Basic in the very notion of sacrifice is man's straining for union with God. Man was born for that unity, and man can achieve that unity only by offering himself completely to God and receiving of God in return. As we who are priests offer the Holy Sacrifice, we know that in it and through it we are uniting ourselves, our people, our parishes, our world to God through Christ. The people who offer Mass with us can also come to know that they are sharing in this function of sacrifice, to unite themselves, to unite their family and friends, to unite the world to God through Christ.

There are almost endless lessons of this oneness of ours in the Mass. In the *Confiteor*, we are one in weakness, one in sin, one in our need of our united praying. The Pope who at the high altar of Saint Peter's strikes his breast is one in the public admission of sinful nature with every priest at every altar in the world, one with all sinful men for whom Christ died on Calvary. Unless we ourselves be guiltless of even one little drop of the Blood that was shed on Calvary, we dare not look with disdain on any sinner, or deny our prayers to any man, or withdraw ourselves from the world-wide circle of sinners offering the God through the hands of the priest at the altar and through the hands of Christ the Priest the only sacrifice that can save us and the world from sin.

One in sinfulness, we are one in need of help and mercy. *Kyrie Eleison* is our prayer. Not a prayer for me alone. A prayer for all the world. Lord, have mercy on us, on family and friends and parish, on our nation, on the people of every nation under the sun, on sinners and saints, on enemy and ally. If we ourselves would have God's mercy, we cannot but pray that He extend the same mercy to all for whom He died to obtain mercy. It would be an un-Catholic sort of pride that would tempt us to dissociate ourselves from all the needy of the world, and a poor understanding of Calvary that would not make us eager to share its fruits with the very ones who need it most, those who may be, to our thinking, farthest from Christ.

Through all the Mass runs this note of our oneness, in the prayers of the Offertory, "for all those living and dead who believe in Christ that it may help them and me to gain eternal life . . . for my

salvation and for that of the entire world." There is the oneness of Christ and His Mystical Body in the mingling of the water and wine. There is oneness in what is perhaps the most beautiful gesture of the Mass, the Little Elevation, the whole created world united with Christ in offering to God the Body and Blood of Christ and all the offerings that all the world heaps on Christ. Communion is oneness, oneness with Christ, oneness in Christ with all men who also feed on the Body and Blood of Christ, oneness with God through Christ His Son. There is no need to elaborate on all these notes of oneness, only to be sure that over and over again we expound them, clarify them, illustrate them, draw from them practical lessons, teach through them love for all mankind.

So many things today are tending to bring the peoples of the world closer together. The world is reaching out for unity. We have the sound, spiritual basis of that unity. We must appreciate it. We must act according to it. We must form political and civic and international attitudes in accord with this basic doctrine. Above all, we must daily offer the Holy Sacrifice more and more fervently, that through it the world may be made one, one in itself, one in Christ, one with Christ in God.

During the ensuing discussion, a number of questions were directed to Father Delaney concerning matters touched upon in his paper. In reply to these, he made clear that: educating for a better understanding of labor and social conditions must begin with the young in our schools, and upon a supernatural rather than a natural or merely ethical basis; and that an important Catholic step in the direction of overcoming racial prejudice would be to have Negro priests assisting occasionally in the liturgical functions of our parish churches.

After the discussion had been concluded, the Chairman introduced the next speaker of the afternoon, the Rev. Benedict Ehmann, Director of Music of St. Bernard's Seminary of Rochester, New York; and editor of the national Catholic monthly of sacred music, *The Cecelia Magazine*. His subject was to deal with the relationship between the liturgy and Catholic piety as developed in the individual member of the Church.

THE LITURGY AND PERSONAL PIETY

REV. BENEDICT EHMANN

IT is necessary for our distraught and divided society that we teach it, in season and out of season, the true basis of solidarity. But in this emphasis upon the Mystical Body, and upon the liturgy which is its Act in worship and prayer, there is danger of understressing, even of overlooking, a most important factor, namely, the individual's response to, and his development in the Divine Action. We recognize, of course, that sanctifying grace comes to each one through the society of the Church and is to manifest its presence, not alone for personal sanctification, but also for the good of the Church. But at the same time, it is upon individual souls that the Divine Action operates, and it is from individual souls that this Divine Action awaits its response.

To take a most solemn example: the Redemption is, in its whole design and scope, a social work; it has the Church for its object. Yet the inception of the Divine Plan awaited the *Fiat* of the humble Virgin Mary, and the Archangel courteously paid deference to Mary's question.

The full expression of the extensive interplay between the social and the personal in the work of sanctifying grace is not within the view of this paper. Mine is the simpler mission of showing how the liturgy is the divinely appointed nursery and school of genuine Christian piety.

Piety is family spirit. The child growing up within the family circle receives a thousand influences which profoundly and subtly mold his character and direct his loyalties. Its traditions and memories become his, and are transmitted to the future through him. In its soil his roots strike deep, and in its light and warmth his branches grow and come to the time of fruitfulness. The ensemble of his family love, family reverence, family loyalty, family spirit, may be comprised in the single word *piety*. Its classic expression is "the pious Aeneas," carrying his aged father and his little boy out of burning Troy, protecting at once his tie with the past and his hope for the future.

This larger notion of the word *piety* needs to be insisted upon for the people of our time, for whom so many words have been degraded into inane and insipid meanings. Piety is not a sickly emotion for weaklings who live in a dream world of their own. Piety is a virtue as strong and as imperious as the blood in our veins. It is family spirit.

In the supernatural order, the same idea of family spirit prevails in the virtue of piety. Here, however, it is a gift of God as well as a virtue of the soul. It is one of the gifts that come to us in the power of the Holy Ghost when we are baptized and confirmed. Piety is one of the seven gifts of the Holy Ghost. By it He confers upon us, and

forms our soul in that spirit by which, more and more as God's life grows within us, we are enabled to cry out: "Abba, Father." By it the Holy Spirit inspires our dull and clumsy hearts with the very family spirit of God.

God in His Trinity is a family, living in the infinite bliss of the divine communications that transpire between the Father and the Son and the Holy Spirit. He desires to share this bliss with us, and so He elevates us to a participation by grace in His divine nature. He does this through the Son, who entered into our human family that He might lift us up into His divine family. As members of Christ, we partake of the family life of the Blessed Trinity. Christ dwells within us in union with the Father and the Holy Spirit. Within our souls, as long as we are in the state of grace, the Divine communion of the Three Persons goes on; and our prayer, our labor, our sacrifices, are associated with the homage which the Son pays eternally to His Father in the love of the Holy Spirit.

Christian piety is, therefore, a unique thing. It is a communication of God, an inbreathing of the Holy Spirit, making us docile and responsive to the divine life within us. It is a harmonious playing of the Holy Spirit upon the instrument of our soul, drawing out all its powers and subjecting them to the sweet dominance of God. By its pervasive and expansive influence we exult in the knowledge that we are brothers of Jesus Christ, and that we are by adoption what He is by nature, sons of God. It lifts our hearts up into the rhythm of the Divine Love; for now, by grace, we know the Father with the Son's own knowing of Him, and we love the Father with the Son's own loving of Him. Truly, we are the Burning Bush, burning unconsumed within the very ardors of the Trinity. We are like the three young men in the fiery furnace, chanting our *Benedicite* to God in the name of all His creatures, while One greater than an angel, moves within us to temper our souls to the flames of the Divine Fire.

It was at the Last Supper that Jesus gave us His most intimate and persuasive revelation of this communication of Divine Love to us. There, while sin and treachery moved to the full crest of their power against Him in the night outside, the Savior unburdened His heart of the secret of Divine Love, and He had never done before.

I will not leave you orphans.

I have called you friends, because all things whatsoever I have heard of My Father, I have made known to you.

When He, the Spirit of truth, is come, He will teach you all truth. . . . He shall glorify Me, because He shall receive of Mine, and shall show it to you.

That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us . . . and the glory which Thou hast given Me, I have given to them; that they may be one, as We also are one: I in them, and Thou in Me; that they may be made perfect in one.

I have made known Thy name to them, and will make it known; that the love wherewith Thou hast loved Me, may be in them, and I in them.*

Such is God's Testament — a testament of love. Time has moved to this moment of consummation. The ancient curse is about to be undone. Man's estrangement from God is ready for its atonement. Our Emmanuel is the meeting ground of this reconciliation. True God and true Man in the one Person of the Word-made-flesh. He is ready for His Sacrifice, that man's debt may be paid, God's justice satisfied, God's peace reestablished, the divine life restored to the children of Adam, and their fear of retribution overruled by loving piety as children of the Divine family, made pleasing to the Father in Him who is the well-beloved Son.

The Sacrifice of Christ is the Cause and Exemplar of our piety and holiness. With the devout non-Christian, holiness is the product of rigorous and persevering devotional exercises; and only at the end of the road does he hope for the divine bestowal. But for the Christian, it is as St. John tells us: "In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins." † Our piety toward the Father, our sense of well-being in the well-Beloved, are a radiation to us of that piety which cried from the Heart of Christ on the Cross: "Father, into Thy hands I commend My spirit." ‡ One of the gifts of Calvary is the Holy Spirit of Jesus, whereby we too may now cry with joy in this magnificent adoption: "Abba, Father." §

Of all the reasons why the Mass must be the center of all Christian piety, none is more compelling than this, that the Mass perpetuates in our midst this Sacrifice of the Son to His Father. Consummated once and for all on Calvary, this Sacrifice was given to us in sacramental sign in order that we, the children of divine adoption, might come, even day by day, to make the offering of ourselves with our Divine Elder Brother in filial piety. Apart from this piety of the well-beloved Son and of those who are united with Him in His Sacrifice, all other expressions of piety lack their truest and most substantial meaning. The Mass is far and away the greatest of all devotions; all other devotions must be subordinated to it, and derive their motive and inspiration from it.

In the light of this, our reading of Pope Pius X's famous statement reveals a profound meaning: "The foremost and indispensable fount of the true Christian spirit is the active participation in the most holy mysteries and in the public and solemn prayer of the Church." ||

* John, xiv. 18; xv. 15; xvi. 13, 14; xvii. 21, 22, 23, 26.

† I John, iv. 10.

‡ Luke, xxiii. 46.

§ Romans, viii. 15; Galatians, iv. 6.

|| *Motu Proprio* of Nov. 22, 1903: Preface.

If it is not banal to say so, this is putting "first things first"; unless we do the same, all our devotional efforts will be building upon the sand. They will inspire piety of a kind; but not an evangelical piety.

Our most considerable catechetical effort must therefore be directed to get our people to live up to the meaning of the Mass. Only from this source will true piety flourish. They must grasp firmly the fact of the Mass as Calvary's renewal — Christ's Sacrifice sacramentally present among us. It is not hard to grasp this fact, but easy to lose sight of it in the multiplicity of secondary things. Our people must be helped again and again to remember that Calvary's Victim in the Mass places Himself in the hands of the priest as their perfect Offering, to be given in filial devotion to the heavenly Father, as they at the same time make the offering of themselves to Him in union with the well-Beloved. Their view of Communion as a private interview with Christ must be enlarged to the understanding of it as a possession of us by Christ, to fill us more and more with the grace of His Sonship, and to increase our likeness to Him and thereby our pleasingness to the Father.

Like Elias, we can "walk in the strength of this food forty days and forty nights unto the mount of God." * All life takes on a new meaning. *Sub specie aeternitatis* becomes *sub specie amoris Patris* — infinitely more consoling and strengthening. Joyful in the spirit of our sonship with Christ, we may exult as giants to run our course. † We can take life in stride. Prayer, effort, labor, suffering, even tragedy, — these, and whatever else life brings, we can take as fulfillments of that piety which urges us on — that love of Christ within us which urges us to the Father, and to all our fellow creatures who belong to the Father. This is the strength and the joy which give such endurance, so puzzling to those who don't understand, to the ardent apostles of Catholic Action, to the Catholic Workers, to the Friendship Houses, to the Workers of the Grail, if I may be permitted to name a few of the amazing lay movements of our time.

But we are human, and we move slowly, like dull pupils laboring at the alphabet of God's meaning. This "putting on of Christ," ‡ which is the essence of Christian piety, is no quick or easy matter. For it we need the Church, not only as the Dispenser of the Christ-life, but also as our Teacher and Counsellor in it. And the Church, under the inspiration of the Holy Ghost, has devised a most simple and wise way for the following of Christ. It is a way that is truest to life, for it lives what it teaches and teaches while it lives. It is the way of the Liturgical Year, evolved slowly through the centuries, and maturing into a form which is the most potent instrument of super-

* 3 Kings, xix. 8.

† Psalm 18. 6.

‡ Romans, xiii. 14.

natural pedagogy in the world. In comparison with it, all spiritual exercises and methods of piety are but secondary auxiliaries.

The Sacrifice of the Mass, of course, contains all the power of all the Mysteries of Christ. During its holiest moment does not the Church say that she is "mindful of Christ's blessed Passion, Resurrection and Ascension into heaven?" But, being human, we need to be given these Mysteries one by one, so as to learn from them, and live in them, and enter into Christ's piety through them.

Is not this the way of the Divine Wisdom itself? God could have accomplished the work of human reconciliation by a single act of His Omnipotence. Yet He chose the way of the Word's being made flesh and dwelling amongst us, "in all things like as we are, without sin," * working out the Mystery of Redemption in a gracious succession of days and seasons and years. For what purpose was this, if not to win and form our timebound souls the better? And shall not Christ in His Mystical Body do the same, renewing the Holy Sacrifice and applying the fruits of the Redemption in a setting of days and seasons and years?

We are not to take the Church Year as merely a spectacle unfolding before us, nor as merely a remembrance of something in the long ago past. In a sense it is a spectacle; in an even deeper sense it is a remembrance. . . . "Do this in commemoration of Me." But it is something more than either of these: it is at the same time a renewal, a re-presentation, of that which is being shown and commemorated. All the life and power of Christ's Mysteries has been entrusted to Mother Church; it has been transfused into her by the Holy Spirit as her life and energy. In her Liturgical Year, therefore, the Church does not merely show us the Mysteries of Christ's Birth and Life and Passion and Resurrection and Ascension. She actually lives the inner reality of each Mystery, and communicates its grace to us.

Thus it is that the infinite piety of Christ slowly but firmly takes possession of us, and we are conformed to it. Each year we re-live with the Church the life-cycle of Christ. Part by part we meditate upon "the breadth, and length, and height, and depth" † of each of His Mysteries as the turning of the year presents them to us. From her rich treasure-store of Scripture and Tradition, the Church offers us in her Missal and Breviary a wealth of thoughts and aspirations, the generous full-souled piety of all the ages, to enkindle our souls and make them receptive of the fruits of grace which each Mystery contains. And then, with souls enlightened and enkindled by the Mystery, we partake of its power and grace as contained in the Holy Sacrifice. What is so wonderful about all this from the pedagogic point of view is that it comes to us, not in a dry academic way, as in a classroom, but from the living voice of Mother Church, dispensing

* Hebrews, iv. 15.

† Ephesians, iii. 18.

truth while she dispenses life. Truly "grace is poured abroad in her lips." *

This admirable power of the Liturgical Year to train the faithful in genuine piety was given striking testimony by the late Pope Pius XI in his *Encyclical on the Kingship of Christ*. By way of explaining why he was instituting a Feast of Christ the King, the Pope wrote this apologia:

. . . people are instructed in the truths of faith and brought to appreciate the inner joys of religion far more effectually by the annual celebration of our sacred mysteries than by any official pronouncements of the teaching of the Church. Such pronouncements reach only a few and the more learned among the faithful; feasts reach them all. The former speak but once, the latter speak every year — in fact forever. The Church's teaching affects the mind primarily; her feasts affect both mind and heart, and have a salutary effect upon the whole of man's nature. Man is composed of body and soul, and he needs these external festivities so that the sacred rites, in all their beauty and variety, may stimulate him to drink more deeply of the fountain of God's teaching, that he may make it a part of himself, and use it with profit for his spiritual life.†

Far more effectively than by the Encyclical, the Feast of Christ the King has formed the souls of the faithful in the Kingship of Christ. In less than fifteen years, the observance of this Feast has enlisted the most remarkable affection and loyalty in all classes of our people. It has been a most salutary school of piety toward Christ our King.

What we have witnessed within our own lifetime, in less than half a generation, concerning this single phase of the mysteries of Christ, could also come to pass in the souls of our people concerning all the mysteries of Christ, if only all those mysteries were as attentively observed as the Feast of Christ the King. The proper observance of the Mysteries should be the highest goal of parish life, so that thereby all the faithful may be formed in all things unto the likeness of Christ. It will be a crippled, undergrown piety that does not nourish itself on the full Mystery of Christ. Our parishes must assist in the maturing of an integral piety by a worthy observance of the Church's feasts and seasons.

It is a great good to have Requiems for the dead because of the special suffrages which they contain. But when Requiems predominate in a parish or a diocese to the extent that there is an almost total blackout of weekday observance of the feasts and seasons of the Church Year, then a greater good is being sacrificed. Granted, of course, that the fulness of Christ's mysteries is re-presented in a Requiem Mass as fully as in any other. The question here raised is

* Psalm xlv. 3.

† *Quas Primas*, Dec. 11, 1925.

not about the *res Missae*, but about the *bonum Ecclesiae*. Granted, again, that the souls in Purgatory belong to the Church and their good is the good of the Church. But what about the fact that any Mass is equally applicable to the souls in Purgatory? As to the loss of the specific suffrages, may it not be reasonably maintained that this is a lesser loss than the loss of that fuller partaking in the mysteries of Christ which the faithful would gain from a completer fidelity to the Mass of the day? It may be objected that the faithful are not present in any numbers at the weekday Masses, anyhow. But might there not be a different story, once the people understand that the parish Mass is not a monopoly of the relatives of the deceased, but a parish celebration of the mysteries of Christ?

There need not be a radical overturn of practice in this matter. Where there is a call for them (and in these sad times of many war casualties, the call will be more urgent), let there be Requiems, of course, using whatever privileges Mother Church extends to us in this regard. But wouldn't it be appropriate to have *one* of the Masses — a Mass of the day, at least on all *duplex* feasts? And to have it a High Mass, too, set at a time which will best suit the convenience of the greater number of our willing parishioners? And to make more of the Lenten ferial Masses, and of the Ember Day Masses, in which so much of Christ's Mystery is unfolded and imparted to us?

Such observance will, however, not sink in effectively, unless it is made operative by good indoctrination, conducted with prudence, and tact, and a most considerate charity. The use of the Missal should be encouraged and explained. Our Sunday and holyday Mass sermons should be true homilies, the preparation of which will bring about the resurrection of what is almost a lost art — the art of the homily, not a professorial, dry-factual, travelogue series of remarks on the Gospel, but a living, devout exposition of the Mystery of Christ as set forth in all the prayers and readings of the day's Mass, and always with application to daily life and its immolation in the Eucharistic Sacrifice.

Furthermore, we should be following the mandates of our Popes by preparing the way for our congregations to sing the Mass, that their part in the Sacred Action may be closer, and that they may learn to love better that which they sing about, for love inspires singing, and singing begets love.*

Our homes and schools must take their place in forming our children, too, in this genuine and deep piety. A most valuable aid for parents and teachers is the booklet by Mrs. Therese Mueller, called *Our Children's Year of Grace*, published by the Pio Decimo Press in St. Louis. If our catechetical instruction runs hand in hand with the Church Year, instead of in a direction all its own, we shall not have to bemoan as much as we now do, the unfruitfulness of so much

* For a fuller elaboration of this point, see Dom Vitry's paper below (Ed.)

effort in our religious instruction. The home, too, must carry on this formation of the young in Christ's piety, by bringing back many a gracious feast-day custom which, in the days of more genuine devotion, used to grace the different seasons of the year with a sacred and sweet domestic intimacy, which was one of the best nurseries of piety.

So fostered and so matured at the Eucharistic Source wherein the whole Mystery of Christ is contained, our faithful will grow in all things into Christ, who is the well-beloved of the Father. More and more His thoughts will possess them, His heart will assimilate their hearts, His mysteries will become their mysteries, His face will shine in their souls, and His love for the Father will carry them along in its infinite fervor. May God hasten the day when a deeper understanding of all these things will prepare the way for this all-inclusive and all-absorbing piety!

The discussion following Father Ehmann's paper centered around the practical ways and means of carrying out the principle of liturgy as the source of personal piety, which he had so ably expounded. Questions about the practicability of working for a wider use of the congregationally-sung High Mass were referred to the paper on that subject scheduled for the morning session next day; and regarding the use of the Dialog Mass, it was disclosed that a considerable number of churches in the New York metropolitan area had already adopted it as a regular custom on Sunday morning. In response to a question, the Rev. Edgar Boyle, Director of Music in the Archdiocese of San Francisco, stated that "in our Archdiocese, the Dialog Mass is held regularly in every parish church. In addition, every child in our parish schools is taught to use the *Kyrie* and to sing the Mass in Latin; and all our Nuns receive Holy Communion during Mass, not before it."

At the conclusion of this discussion, the Chairman declared the meeting adjourned, and a closing prayer was recited by the Honorary Chairman, Monsignor O'Carroll.

(The meeting was recessed until 8:30 p.m. the same evening.)

Evening Session — December 28

The meeting was called to order by the Chairman, Dr. George Shuster, Ph.D., President of Hunter College in New York City. He introduced the Honorary Chairman of the evening, the Most Reverend J. Francis A. McIntyre, D.D., Auxiliary Bishop of New York, who led the audience in the opening prayer. After a brief resume of the topics to be discussed, the Chairman introduced the first speaker of the evening, the Reverend Francis N. Wendell, O.P., of St. Vincent Ferrer's church in New York City. He was scheduled to speak on the subject of liturgy in its relation to Catholic Action.

LITURGY AND CATHOLIC ACTION

REV. FRANCIS N. WENDELL, O.P.

IT WOULD be hard to find two more misunderstood topics than those which form the subject of this paper — Liturgy and Catholic Action. In the not so distant past, either one of them would have been sufficient to evoke figurative street battles, not to mention literal misunderstandings. Even yet, after the constant, explicit and unremitting directions of the Holy See, after the untiring work of such groups as this National Liturgical Conference, there are still many who think that a person who talks more than a few sentences about the liturgy or Catholic Action is “just a little queer.” As to just what this does to the last few Popes I’m not quite sure; but I do know that it leaves me, and my two topics, in a somewhat precarious position. Anything might happen this evening.

Since this is the third paper read today bearing the word “Liturgy” in its title, I am not going to presume on your good nature by attempting to define that often misunderstood term. However, this is the first time that the topic “Catholic Action” has been joined with it on our topical program; so I should like to recall to your minds, at the outset of my talk, the classic papal definition of Catholic Action as “the participation of the laity in the apostolate of the hierarchy.”¹ This definition looks simple enough at first glance; but, if one studies it long and hard enough it will be found literally packed with ideas that are tremendous in their scope and consequences. To dismiss the papal concept of Catholic Action as “something that has always existed in the Church” is to be partially right and totally superficial. It *is* as old as the Church, but its forms, techniques, and methods are as new as the last six Vicars of Christ on earth, particularly the last two of them. “Catholic Action was born with the Church,” the Holy See has declared, “although it has recently been equipped with new forms in order that it might more satisfactorily meet the necessities of the times.”² Or, again, to dismiss Catholic Action by thinking or saying, “What I am already doing is Catholic Action,” is to make the mistake of those many who, while conscious of the great need for lay apostles in Catholic life today, have never sufficiently studied the very careful and explicit papal directives.

In this paper we are going to try to sketch at least in outline the magnificent papal concept of Catholic Action; and then we are going to try to show how it ties in with “Liturgy and Catholic life,” the general theme of our 1944 Liturgical Week.

Liturgy and Catholic Action are inseparable concepts, and cannot be fully understood or realized apart from each other. If it be true, as someone has said, that the liturgy is the First Commandment —

"Thou shalt love the Lord thy God with thy whole heart" — and that Catholic Action is the Second — "Thou shalt love thy neighbor as thyself," then the two are closely related indeed. The analogy may not be a perfect one, but I think it is true to the extent that the true notion of one must presuppose the presence of the other; or that when one is wanting, the other wanes and dies. Then, liturgy without Catholic Action is in grave danger of producing formalism, or the so-called "liturgical snob." Catholic Action without the liturgy stands a very definite chance of producing the super-salesman type of Catholic, whose religion seems confined entirely to talk and outward show, without any appreciation of its deeper theological meaning.

The two are indeed intimately related; but as to which comes first and which comes second — that is the point I should like now to clarify, with however this opening qualification, that the remarks I am about to make concerning the over-all picture of contemporary society are made in general only, and doubtless admit of many exceptions.

Which comes first? Liturgy? Catholic Action? *Undoubtedly liturgy comes first by a priority of nature: it is not, however, necessarily first by a priority of time.* In other words according to its very nature, liturgy must precede Catholic Action. "The *primary* and *indispensable* source of the true Christian spirit," said Pope Pius X, "is the active participation of the faithful in the Holy Mysteries and in the public and solemn prayer of the church."³ But sometimes, and particularly in this our day, Catholic Action must either precede, or be concomitant with the liturgy *in the matter of time.* To understand this we must understand the tremendous social changes that have taken place in our time, and are still taking place; and how these changes have affected our people. Perhaps more than anyone else was the great Pius XI keenly aware of these changes and of their implications; for so often did he preface his letters and addresses with words like these: "Given the changes in our times . . . considering the needs of the times⁴ . . . to meet the necessities of the times."⁵ Nor is our present gloriously reigning Pontiff any less alive to this fact than was his predecessor. Indeed, even the most casual study of the writings of Pope Pius XII will reveal that he has gone even further in developing the former's marvelously penetrating ideas on the social problem.

The Church used to be the real center of society. Business life, economic life, cultural life, educational life, family life, all were intimately associated with the Church, like the spokes of a wheel radiate from its hub. This is no longer the case, unfortunately. For example, if in business relations it is still the concern of the Church that articles held for sale should be justly priced, did you ever hear of a Catholic shoe merchant coming to Confession and saying: "Father, I charged

an unfair price for my shoes?" I dare say that, as far as the prices they charge are concerned, Catholic merchants are thinking more about the O.P.A. than they are about any other standard; and even that only recently. Or for another example, take the publishing business. There are publishing houses turning out a magnificent edition of the Bible today, who tomorrow will release a book bordering on the pornographic. If both are profitable, they will see nothing incongruous about this at all; nor will apparently the Catholics who work for them. "After all, we're not in business for love." How often have we not heard that expression!

The field of modern advertising, to take another example, almost begs description.⁶ The cynicism and untruthfulness contained in the following statement may not be typical of modern advertising as a whole, but it does seem true of a great portion of the latter, judging by numerous examples. "We advertising men," a prominent leader in the field is once reported to have said, "have the job of making people buy what they don't want, don't need, and can't afford!" Such principles are of course radically pagan, immoral; and certainly, aiming as they do to create needs among people who are supposed to be *detached* from material things, definitely un-Catholic, un-Christian. Christ's teaching in this respect, our modern advertising notwithstanding, still remains true and binding on all of us: ". . . every one of you that doth not renounce all that he possesseth, cannot be my disciple."⁷

The same separation of religion from life may be found in cultural and recreational life, where one often hears objections like this: "What right does the Church have to tell me what movies I shall see or what plays I shall attend?" So, too, with educational life, where we find whole systems of thought diametrically opposed to the teaching of Christ's Church. Catholic family life, too, is being unquestionably undermined by pagan attitudes and practices, particularly in our large centers of population; and the fact that one out of every six marriages in the United States ends in divorce, or that in cities of 100,000 or more (where the majority of Catholics live) the percentage is one out of every three,⁸ seems hardly to bother anyone, with the possible exception of the United States Government.

What is the conclusion to be drawn from this sorry picture? Perhaps we can put it this way. In older times there used to be a lot of scoundrels, both in the Church and out of it; *but they all knew that they were scoundrels*; today there are still many such scoundrels, *but they no longer know they are scoundrels*. ". . . the religious sense," we read in *Laetus Sane Nuntius*, "is being almost extinguished, and moral integrity and rectitude are being day by day more miserably undermined."⁹ It remained for our day to canonize adultery as an act of virtue and to make the propagation of birth control an act of civic duty. Many of our so-called "laws" are going in this direction,

as witness the legislation on the sterilization of the unfit, and the efforts now being made (or soon to be made) to legalize a "respectable" form of murder known as euthanasia.

Now, all this is to be summed up under the heading of *secularism* — the separation of religion from life in our time. The modern Popes have recognized and castigated it as *the basic evil of our day in the temporal order of society*. The theologian, Father John Courtney Murray, S.J., puts it this way:

There has been immense and valuable material and scientific progress; but the order of earthly civilization has organized itself over and against the Church, without her and opposed to her, and the result has been an enormously complex social mechanism that, in its spirit and in its institutions, is in active contradiction to the Gospel. Those who have been most helplessly exposed to its influence, the masses, have been slowly dechristianized and demoralized. . . . " ¹⁰

This is the battlefield of our day, "that borderland between the spiritual and the temporal," as Father Murray points out, "where the divine life of the Church makes contact with the human and secular life of man." ¹¹ Moreover, the battle is not going to be fought and won by the clergy alone. Pius XI was very clear on this point. First of all, the Pope pointed out, the clergy is numerically insufficient to perform so tremendous a task; secondly, they have no direct *entree* to the temporal order as such by reason of the spiritual nature of their own work, as well as by the will of the people.

I have said that this profound analysis of our times was made by Pope Pius XI. The same mind also coolly and deliberately fashioned a master plan to restore society to Christ. He looked around for a medium which could link the spiritual and the temporal orders, without compromising the spiritual freedom of the Church or the freedom of the secular order itself. ¹² He found that medium in the Catholic laity. The Catholic layman, by reason of Baptism and Confirmation, belongs in the spiritual order; by nature and vocation he is also immersed in the temporal order.

So, Catholic Action, in the papal blueprint, calls for a vast penetration of the whole of the temporal order by the spirit of Christ: *Instaurare omnia in Christo*. This penetration is to be accomplished by a trained and organized laity working in conjunction with, and dependent on the hierarchy. Due to lack of time I can merely sketch the outlines of this vast and far-reaching papal program. First there is its *social character*, as distinguished from merely individual lay action. "The personal apostolate," said Pius XI, "cannot any longer suffice, if indeed it ever did suffice." ¹³ Secondly, it requires *specialization*, that particularized kind of apostolate which was stressed so forcefully in *Quadragesimo Anno*, ¹⁴ and which has been reemphasized by our present Holy Father. ¹⁵ Finally, there is *Jocism*, called "the standard type of Catholic Action," ¹⁶ whose technique

and methods are being used and developed in perhaps forty countries of the world. In the United States these techniques and methods are being studied and experimented with in cities and towns from coast to coast. I have heard it estimated that within the next five years there will be released from our seminaries nearly five thousand young priests on fire with the papal notions of Catholic Action and acquainted with Jocist as well as other techniques.

But where and how, you are probably wondering, does all this tie in with the liturgy? Well, obviously, to carry out the gigantic task of Catholic Action the laity must draw from the wellspring that is clearest and purest at its source, the liturgy of the Church, whose chief inspiration flows from the Holy Ghost Himself. As the Peter of another day said to the physical Christ, so must Catholic Action of our day say to the Mystical Christ: "Lord, to whom shall we go? Thou hast the words of eternal life."¹⁷

Catholic Action must look to the liturgy, in great part, for the spiritual formation of its militants. "Only when we have formed Jesus Christ within us," warned the Holy Father, "shall we be able to give Him back to the family and to society."¹⁸ The liturgy must steer the militants of Catholic Action clear of the kind of superficial, inadequate spirituality which is so often mistaken for true piety today.

Instinctively the priests forming Catholic Actionists turn to the liturgy in their study weeks, their retreats and days of recollection and even, as in the case of the Chicago priests, in their weekly cell meetings. From personal experience I can say that a *Missa Recitata* or, better still, a *Missa Cantata*, is the most obvious and the quickest road towards achieving that spiritual unity which must pervade a Catholic Action group. The real Catholic Actionist turns as instinctively to the liturgy as the nursing child turns to its mother's breast. The price of failure to do this, in every instance, results in spiritual malnutrition, and as far as Catholic Action is concerned, the tendency towards producing that supersalesman of religion mentioned above, who sells what he does not have and talks about what he does not know.

All this is fairly obvious, for by its very nature, the liturgy comes first, and must be made the center of all Catholic life and action. But the real problem, it seems to me, is not that of bringing the liturgy to the masses of our people. It is rather, that of bringing the masses of our people to the liturgy, which is something altogether different. The masses of our people have a liturgy; but it is not the liturgy of the Church. They worship at shrines that are it is true, sometimes constructed of a high idealism, of a sincere social consciousness; but more often perhaps, constructed out of dirty dollar bills; and in any case, they are *more real to them than our altars, our Adorable Sacrifice, our liturgy*. It is the task of Catholic Action to dispose them for the real

liturgy. This is what we mean by saying the liturgy is not necessarily first by a priority of time, in our method of approach.

Allow me to illustrate this point. How many priests among you, sincerely trying to give an appreciation of the liturgy to your people, have peeped out from the doors of your sacristies only to turn away heartsick at the sight of the manifest, calloused indifference to "the primary and indispensable source of the true Christian spirit?" How many priests among you have stood up before your people to preach a prepared homily, only to watch your words (as I have watched mine) float over the heads of the congregation and out the back doors of your churches?

A very zealous pastor, here in the Bronx, told me recently about how he had brought in a Jesuit Father to give a specially prepared talk at the children's Mass. After Mass the pastor went out into the Church to speak to the children.

"Can any boy or girl here tell me what Father spoke about this morning?" (There were five hundred children in the church.) Profound silence.

"Well," the pastor said very kindly, "wasn't it something about the talents?"

A boy's hand went up: "Yes, Father, it was about the talents."

"Fine! What did he say about the talents?" The boy did not know. No one knew.

"Well, now," said the pastor, "I have another question. Can anyone here tell me the title of the movie and the name of the stars playing at the Strand Theatre this afternoon?"

Pandemonium! Three hundred hands waving for recognition!

In other words a great deal of preparatory work has to be done. If the social institutions of our day are destroying our people (and they are), then other social institutions must be set up that are not only Christian and Catholic but better in every way, technically and artistically. Our problem is not going to be solved by inaugurating Vespers on a Sunday afternoon and letting it go at that. Perhaps thirty of your people will come to Vespers; three hundred will go to the movies; three thousand will listen to Charlie McCarthy.

Sometimes then, we must begin in this way — by *disposing* the people for our liturgy. Christ died for everyone; for the three hundred and the three thousand as well as for the thirty. The greatest scandal of the 19th Century, the Holy See tells us, was the apostasy of the working class from the Church.¹⁹ The only possibility of bringing them back is to enlist from their own ranks other workingmen who will lead them back to Christ, His Church, His liturgy. "This is the method," says the Vicar of Christ, "that must be followed. These apostles will be understood in the milieu to which they address themselves if they themselves have come from these milieu; and there you have the vital point of all Catholic Action."²⁰

The liturgy, too, must teach the masses of the people the sacramentality of life, that all the things of their lives are good and that the ordinary things of life can be and should be sanctified. The liturgy stands as the one great bulwark against the vulgarity of our times. It provides carefully and adequately for the sanctification of ordinary everyday life by the blessing of bread, the blessing of the home; and the occasions of sickness and childbirth, of Christian feasts and wedding festivals, all can be uplifted and supernaturalized. It insists that Catholicism is not just a matter of Sunday morning but also of Monday morning and Tuesday morning and of Saturday night; that it is also a matter of Johnnie's fever and Mary's baby and mother's bread and father's work.

Perhaps we have labored our point too long. It is only a small sketch of the tremendous task that lies ahead of us. Because I am just a little conscious of its breathtaking proportions, let me in conclusion make a strong and sincere plea to liturgists and Catholic Actionists alike for a visible strengthening of the bonds of unity that must tie us together. We are really not two but one in Christ. For that reason alone we must bend every effort to understand the problems, the techniques and the methods of one another, to collaborate with one another in carrying out our respective programs. I speak thus not because I think this has not been the case, but because I sense the need for an even greater unity, if such a thing be possible. We have so much to give one another and so little time in which to give it. "The crisis we are experiencing," said the late lamented Pius, "is unique in history. It is a world which must burst out of a crucible in which so many different energies are working. Let us thank God that He makes us live among the present problems . . . it is no longer permitted to anyone to be mediocre. All men have the imperative duty to remember that they have a mission to fulfill, that of doing the impossible."²¹

REFERENCES

1. Pius XI, Dec. 23, 1922; March 19, 1927; Dec. 20, 1929; April 19, 1931; Jan. 18, 1939. His Holiness, Pope Pius XII, has often recalled this definition.
2. Pius XI, Letter to Cardinal Segura, Nov. 6, 1929.
3. Pius X, *Motu Proprio*, Nov. 22, 1903.
4. Pius X, Letter to the Patriarch of Lisbon, Nov. 10, 1933.
5. Pius XI, Letter to Cardinal Segura, Nov. 6, 1929.
6. On this point see the new book, *The Advertising Smoke Screen* by Blake Clark. (Harper, 1944)
7. Luke xiv, 33.
8. According to a report by O. E. Baker, Government Agricultural statistician.
9. In the *Acta Apostolicis Sedis*, XXI (1929), 668.
10. *Toward a Theology for the Layman*, Theological Studies, Vol. V, No. 1, p. 66.
11. *Op. cit.* Vol. V, No. 3, p. 341.
12. *Op. cit.* Vol. V, No. 1, pp. 70-71.
13. Discourse to Belgian Catholic Action Students (Sept. 1933).
14. May 15, 1931.
15. Address to Italian Catholic Action, Sept. 4, 1940.
16. Pius XI, Letter to Cardinal van Roey, Aug. 18, 1935.

17. John vi, 69.

18. *Il firmo proposito*, Pius X in a letter to the Bishops of Italy, June 11, 1905.

19. Cfr. *Quadragesimo Anno*, Pius XI (May 15, 1931).

20. Pius XI to Pilgrimage of A.C.S.F., Jan. 5, 1934.

21. Pius XI to the Cardinal Archbishop of Paris, shortly before the great Pontiff's death.

The Chairman, in opening the general discussion of Father Wendell's paper, referred to the parallel between the current picture of world-war and that of Christian life and principles generally, the latter being what is actually at stake in the former; and pointed out the necessity of drawing from the "arsenal" of liturgy as our chief source of weapons for spiritual defense as well as offense. Many questions were then directed to Father Wendell in connection with the points raised by his paper, most of which revolved upon the problem of winning young people to the cause of Catholic Action through the liturgy. In reply, his suggestion was to make the best use of existing organizations for this purpose, such as Catholic study-clubs, retreat-groups, First-Friday communicants, the Legion of Mary, Catholic Workers, and other Catholic associations of a similar nature.

At the conclusion of the discussion, a short rest-period was enjoyed; after which the Chairman proceeded to introduce the next speaker, the Rev. Ralph Kelley of New Haven, Connecticut, who was to treat of the liturgy in its relation to the general curriculum of our Catholic schools, with particular reference to the teaching of religion.

LITURGY AND RELIGIOUS EDUCATION

REV. RALPH KELLEY

THE liturgical movement is an effort towards the integration of Catholic life. Accordingly, when those who are in sympathy with it speak out in behalf of certain emphases and procedures in the important matter of religious training, they do so in no partisan spirit. They do not gallop into the well-worked field of catechetics with the loud cry of the liberator and a lofty belittlement of the achievements of the past. Far from that! Every sound educational principle, every least bit of pedagogical wisdom accumulated through the years, they cherish. It will be one of the first purposes of my remarks, therefore, after a brief description in its general lines of the religious training envisaged as part of the

liturgical apostolate, to point out that the distinctive features of this training are but the last, and I believe, necessary steps in the revivifying process that in the past thirty or forty years have taken hold of the teaching of religion. The incorporation of these features will heighten the effectiveness and improve the tone of the whole educational process. Their successful introduction, although not without certain real difficulties and a host of fancied ones, is by no means impossible.

It all begins with the teacher whose own life is thoroughly conformed to the life of the Church as contained and expressed in the sacred liturgical mysteries. Her own spirit must be fed at the "indispensable" font of the liturgy. For her, the corporate way of prayer and sacrifice in union with the Mystical Christ must be the spiritual way of first choice and a steady source of delight and inspiration. Without such a teacher, no program, text-book, visual aid or other device, no matter how excellent, can be of much use; for we are dealing with a way of life to be taught, not just with an amount of "material" to be made available.

The teacher whose mind is shaped by vital and prolonged contact with the official prayer-life of the Church will have developed, for one thing, a clear understanding of what is primary and what is secondary in Christian teaching. Truth is all of a piece, to be sure, and is to be adhered to in all its fullness; nevertheless, there are in Christian doctrine certain truths basic to the structure of the whole edifice, themes running through the entire glorious recital, imparting unity and direction and drive. The supernatural life, the Incarnation, Christian life as membership in Christ — such truths particularly, the "liturgical" teacher will have ever before her. They will be the great focal points of her teaching. She will not allow them to be obscured.

When you come to her, you being a child at the beginning of the way (and we abscond in this paper from the important matter of pre-school training at home) — when you come to her she will tell you first, of course, of God your Father, Maker of all the beautiful familiar things you know. Knowledge, simple instruction, must come first, even with the most ardent believer in "learning through doing." *Ignoti nulla cupido*. But no truth, neither this one of God's Fatherhood nor any of the wonderful galaxy to follow, must remain long in the intellect without being translated into action and thereby enlivened and made secure. If God is your Father you must pray to Him, thank Him for His blessings. A *religious* life is begun at once.

The appealing figure of the Holy Child, God your Father's greatest gift to you, is introduced to you very soon; for it is within the framework of the Incarnation, so to speak, and with every step made luminous by its relation to Jesus most lovable, that the whole story of man's high destiny and of God's pursuing mercy is to be un-

folded: the marvelous sharing of God-life which we call grace, its loss, its recovery through the sacrificing Savior, its coming to us now through Him who is the Head of our race, with whom we have a living relationship, who lives now in His Church (that is, in us) as Head in a Body. These truths will be unfolded to you gradually, in orderly manner, and in terms suited to your growing understanding; but now, as soon as the person of Our Lord becomes familiar to you, you are told that *here* is your best Teacher, here in a sense is your only Teacher, the Teacher who not only makes hard things easy but who gives you the strength to learn, to live, and to grow in every kind of good way. Wouldn't you like to learn from Him? He lives in the Catholic Church. His life is always going on in that Church, always being lived over again, every year, every week, every day. You can share in this Church-life of His, perhaps more than you would be allowed to share in the visible life He led in Palestine so many years ago. He wants you to share in His Church-life. This is His loving plan. You will study about Him, that is, you will form orderly ideas about Him, in class; you will read about Him in the Gospels; but you will live, pray, and act with Him in church in the liturgy. You won't understand at once all the wonderful things that are said and done in church; but because you live with Our Lord in church you will study Him more eagerly in class, and because you study Him eagerly in class you will go to church each time with more understanding and love of what is really going on there, better able to hear the voice of the Divine Teacher, better able to receive the gifts of God-life which He gives you there.

Perhaps from these few sentences you will gather something of the aim and procedure of the "integral" religious training proposed as a necessary part of the liturgical apostolate. I have thought of a child as he proceeds through the lower grades, but the aim remains the same; and procedures, although they can and must vary widely in detail, are roughly parallel at all levels below that of the scientific theologian, whose special problems do not concern us here. The aim is not to teach a "subject," but a living religion, with emphasis early given to supernatural *life* and the means of growing therein. The procedures involve not only skilled classroom instruction but actual participation in the liturgy, where supernatural life is gained most directly and abundantly, where Christ sanctifies as well as teaches. So far as is possible to the growing intelligence, the truths of religion in their larger lines are drawn, living and appealing, from the bosom of the living Church; they are ordered and disposed, developed and brought to a niceness in the shadow of this Holy Mother in the class room. An examination of texts like the *Christ Life Series*,* a project with which the late Dom Virgil Michel was

* Macmillan, N. Y., 1934-1935. Authors: Dom Virgil Michel, O.S.B., Dom Basil Stegmann, O.S.B., and the Sisters of the Order of St. Dominic, Marywood, Grand Rapids, Mich.

intimately associated, will reveal how attractive such a method of religious education can be, how effectively the Church Year and all the phenomena of worship can be used to point up and vivify the entire substance of our holy religion, Scripture, Creed and Moral; as well as made to give forth their own inner meaning and to fulfil more perfectly their first and most proper office of praise.

To outline a course would be somewhat beyond the scope of this paper, I believe; but to have some brief example we might consider how the next few months in the Church Year can be used to give inspiration and points of departure to a study of, let us say, the Sacraments.*

It will be Epiphany time now, when the children return to school. God manifests Himself in the flesh. To bring salvation to men He chooses visible means, having regard to man's nature. Likewise in His Church He chooses to act upon our souls by means of material things, words, actions, particularly in the seven Sacraments. His action in the sacred liturgy is explained. Then at the beginning of Lent, after ample reference demanded by the liturgy which we are constantly living, we study the nature and ritual of Baptism. With Holy Week, the week of sacrifice, approaching, we study the sacrificial part of the Mass and the Holy Eucharist. Soon after Easter, Penance, the peace-giving Sacrament, receives attention. During these months the Church, or rather Christ in the Church, is our teacher, our syllabus-maker, the author of our first textbook — first in order of consultation, first in our esteem and in its power to inspire.

There is not too much detached and chilling intellectualism in this manner of teaching religion; yet there is no shoddy, inconclusive activism about it either. It is charged with personality and life, but with the personality and life of Him who is the *Word* of God. Both method and materials are adapted to the nature of the learner; and what else is this than the sacramental principle, the principle that shines forth preeminently in the structure of the Church and the very person of Christ Himself? Sublime truth of the spiritual order becomes clearer, more manageable, through the use of sacred signs, the carrying out of holy actions according to plan. Unity of material is achieved through emphasis on a single underlying theme: Christianity is life and membership in Christ. This unity, in time, leads to wholeness of view. Repetition there is, as there should be; but it is the kind of repetition that never palls, for it is the repetition of life-movements, the rhythm of organic growth.

But the chief recommendations of this "integral" manner of teaching are, it seems, three:

1. It creates in the child a new spirit, a consciousness of his happy lot as a living member of Christ's Mystical Body, a habit of sharing in

* Cf. the series of articles, variously entitled, on liturgical education in practice, by H. B. in *Orate Fratres*, vol. XVI, nos. 1-7, 10, 11.

the life of that Body, constantly, intelligently, joyfully praising God as he ought * and at the same time deepening his understanding of religious truth. "I will go in unto the altar of God, to God who giveth joy to my youth." (Ps. 42, 4.)

2. It provides for the continuing and even the perfecting of this spirit when school days are over. "A young man according to his way, even when he is old he will not depart from it." (Prov. xxii, 6.) The liturgy is not put away with the textbook.

3. It keeps the student in fine balance between the *study* of grace and the *Divine Source* of grace. "The first and chief duty of the Church's educative activity," says Karl Adam,† "is the supernatural mediation of the grace of Christ." Without the supernatural means how can we hope to achieve any supernatural result? What method, what artfulness or eloquence can take the place of this direct action of Christ in His Mysteries? "Their birth came," says St. John, speaking of the children of God, ". . . not from nature's will or man's, but from God." (John i, 13; transl. of Msgr. Knox.)

Not every feature of what we have been calling up to now an "integral" religious training has been conceived in the modern liturgical movement, of course. We insisted on this point at the beginning. Not to speak of the multitude of pedagogical axioms with which this method finds itself in complete agreement, we note in particular that the introduction of practically every truth of the supernatural order in its relation to the Incarnation and the inspiring person of the Savior, what has been called Christocentrism, is a feature that has already seen wide development among Catholic educators.‡ The choice of a liturgical celebration or text or symbol to stand at the beginning of a lesson recalls the Munich Method and its first step, the "objective illustration." Reliance on the narrative and dramatic parts of the liturgy, its imagery, its splendid "didactic apparatus" (if you will allow the term!) to form the background for definitive instruction, is very much in line with the principles of Madame Montessori. (And by "didactic apparatus" I do not mean just movies about the Mass, vested dolls, and the like, but the real thing experienced in church!) Father Drinkwater and the *Sower* group would perhaps see some resemblance to their own system in the repetition several times in the school course of the *whole* story of the Redemption according to the Church Year, each time with greater penetration but without too much dry analysis. And so on. The proposals advanced by the liturgy-minded are not, like Melchisedech, "without father, without mother, without genealogy." They are not unrelated to the best developments already brought about in our Catholic schools. They are, indeed, to be accepted in

* Cf. Ethelbert Cardiff, O.F.M., "The Liturgical Background of Christian Education," in *The Tablet* (London), Sept. 2, 1944, p. 113.

† *The Spirit of Catholicism*, Macmillan, N. Y., 1935, p. 206.

‡ Cf. Joseph A. Jungmann, S.J., "Christus als Mittelpunkt religiöser Erziehung" in *Stimmen der Zeit*, July 1938, pp. 218-233.

connection with these developments, as forming a continuity with them, as ultimate steps making for as perfect a system as possible.

Under analysis, the really distinctive "liturgical" proposals can be reduced, I think, to two: in the theological content of religious education for the laity there must be a strong shift in emphasis in the direction of *supernatural life*; and, second, there must be an early and continual recourse to the liturgy in actual practice. This recourse will be more or less intensive, more or less determinative of classroom procedure, according to the apperceptive powers of the students and the particular aspect of religion under consideration at the time, but it will always amount to more than an incidental correlation: it will be *of the essence* of religious training. Also, while granting that the Christocentrism in the "liturgical" proposals can not be called altogether distinctive, may I point out that it is Christocentrism with a difference. The difference lies in the emphasis on the life of Christ *in the Church*, in the insistence that there is the mystical as well as the historical Christ, and that it is the divine will that we be mindful of the full reality. No attitude deserves to be called more Christ-centred than this; yet not all followers of the Christocentric method, it would seem, have given sufficient attention to the mystical Christ, praying, sacrificing, bestowing gifts in the immediacy of the sacred mysteries. Their reference and reliance on Him would seem to be less full than could be desired. Their interest would seem to be almost exclusively evangelical; and while no one advocates a neglect of the Gospels (scriptural knowledge is necessary for the most elementary understanding of the liturgy!), it can very properly be pointed out that historical evocation is only part of the divinely-established Catholic manner of effecting vital contact with the Savior. Imaginative union with Him as we read the sacred narrative, even moral union with Him in the will elevated by grace, must not be regarded as the full dispensation. "Do this for a commemoration of me," He said in instituting the Holy Sacrifice. (Luke xxii, 19.) The Holy Land remains forever holy, but the Altar must be seen in its true perspective, and likewise every activity of the Church as such. The child of the twentieth century must be taught that He who walked the roads of Palestine abides in His Church, is present and active in this morning's Mass, and that his loving interest must be directed toward the abiding *as well as* the historical Christ, the one divine Saviour and High Priest "able at all times to save those who come to God through him, since he lives always to make intercession for them." (Hebr. vii, 25.)

It is a matter of some importance how we are to refer to this whole educational process I have been attempting to describe. "Liturgical education" seems hardly adequate, and may even arouse some unfortunate suspicion of over-concentration on one aspect of Christian life. To stay with the first meaning of words the religious education

which forms part of the modern liturgical apostolate has, besides a purely liturgical aspect, well-defined doctrinal, moral, Scriptural and apologetic aspects, and even a sociological aspect emerging in Catholic Action. Because the new emphasis on the Mystical Body, the wonder of grace, the sharing of the laity in the priesthood of Christ, and so forth — because all this emphasis is associated with the liturgical movement it is understandable that some should be led to speak of “liturgical education,” having in mind a very comprehensive program of education *through* the liturgy as well as *in* the liturgy. This is allowable, perhaps inevitable, to a degree. It would make for clarity and a better understanding all around, however, if we could decide upon a better term. I have no such term to urge, unless it be the rather clumsy one: “Education in the Whole Christ” (*totus Christus*), meaning education in Christ Head and members, in His own Person and in His Church, in His scriptural history and in His continuing activity.* Liturgical education, connoting as it must the liturgical life itself, would be part of this, denoting the study of the spirit, the texts, and all the phenomena of Catholic liturgy viewed in the light of the Whole Christ — in a word, education *in* the liturgy.

There are many who feel deep sympathy with this “education in the Whole Christ,” who are personally attracted to it and to its insistence on liturgical living, but who nevertheless hesitate to introduce it into their own schools or classrooms for various reasons. Let us examine some of those reasons.

Some do not believe that a system of religious education bound up so necessarily and so extensively with actual liturgical participation can have about it that order and precision which the learning process demands.

Just how necessary is the order of Scholastic theology in teaching a way of life to the laity, at what point, if at any point, a rigid order tends to fatigue and therefore repel the average mind are questions I shall not attempt to answer. Likewise, I shall not insist on the venerable maxims that wisdom is higher than order, and that every mind ultimately must fashion its own order. It is fairly obvious that a straightforward, intelligible order of presentation is desirable in any subject to be learned; and as to precision in the teaching of religious truth, its need is beyond question. Also, I am far from saying that there is not order in the liturgy, marvellous order and such as can be handled pedagogically. Nevertheless, liturgical order is the order of life, the order of an organism luxuriantly growing; there is not too much *logical* order about it. It would be a great mistake to torture the liturgy in the effort to see in it logical forms which it does

* Cf. John Courtney Murray, S.J., “Towards a Theology for the Layman,” in *Theological Studies*, vol. V., no. 3, September, 1944, pp. 340-376.

not possess. In so doing we should likely as not become so involved and unreal as to defeat our own purposes.

But surely this difficulty is not insuperable. The answer lies, it would seem, in the orderly classroom work which supplements liturgical living so long as the child remains in school. It would be a wise child indeed for whom liturgical practice could constitute a full program of religious training. To bespeak a certain primacy for the liturgy in the order of discovery (it will often be rediscovery!) does not rule out nor make unnecessary the order of science. The informed and skilled teacher will know how to introduce order into the rich material of Catholic worship as it is required by the particular objective before her class at the time; that is to say, she will know which aspects to select and develop *now*. For all its objectivity the liturgy is wonderfully adaptable. It begins all over again every year, indeed, every morning! One could affirm without straining a point that every day's Mass enlightens and provides a good starting point for the study of every part of Christian doctrine, from the Creation to the Last Things! But it need not be the liturgy of this morning, or even of this season to which the teacher will make appeal in today's lesson. Nor will she be without pedagogical helps apart from the liturgy. No one, so far as I know, has ever suggested that. Almost any good religion text could be used with effect by the capable teacher to help in ordering a liturgically-inspired religion course without destroying the essential nature of that course, without changing the patterns of thought from liturgical ones into merely scholastic ones. And there is always the catechism. Very few would be willing to forego the catechism altogether, so helpful is it in lending precision to important doctrines. But let us insist that text and catechism are but helps. The chief agents in a liturgically-inspired religious education are, besides the learner, the able teacher and Christ Himself in His liturgical mysteries.

Some there are who doubt that our modern youth can be interested very deeply or very long in the liturgy. This doubt springs from two sources: a certain dissatisfaction with the present condition of the liturgy itself and, second, a certain somber view of contemporary youth.

"The liturgy," they will say, "is at present in such a confused form as to be almost useless from a pedagogical point of view, however much we love it otherwise. It is impossible to interest the majority of even the better-willed young moderns in it. After it has been reformed — perhaps." This judgment, coming from sincere and often scholarly people who have the welfare of souls at heart is so blunt and so cruel as almost to stun us. We cannot be led aside into the delicate question of liturgical reform, but we might reply to such forthright critics that much has been accomplished nevertheless in places where the liturgy is properly celebrated according

to present laws, and that the liturgy is too vast, too holy and powerful a thing, no matter what the accidents of the time may be, to be dismissed so curtly and completely.

But taking things as they are, *can* we reasonably hope to interest our youth in liturgical living? So far we have said little about the young people who are the object of our educational concern, yet modern educators implore us not to forget them. If we would teach John mathematics, we are told, we must know not only mathematics but also John. The very crux of our problem lies here. The liturgy will go on giving glory to God whether John deigns to interest himself in it or not; but if his interest simply cannot be captured, then any scheme of religious training based on a living acquaintance with the liturgy had best be forgotten.

It is in answering such a question as this that experience counts for more than knowledge of what ought to be; and I wish I had more of it. Since my principal experience in teaching has been at the college level I shall limit myself to a few remarks on the situation as it presents itself there. The lament has often been heard from teachers who must give to college students their first liturgy-inspired course that such students have in a measure been spoiled for them, not by previous teachers in any positive manner, surely, but by the spirit of the times unsuccessfully resisted. This is not my lament particularly; but he would be a cheerful man indeed who would say that our Catholic college youth are rarely self-centred or rarely touched by secularism. They are only too often individualists, and the idea of religion which a good many of them cherish is of something which must be kept in its place in a little compartment on the top shelf, whence it is to be taken down more or less regularly to give them an emotional lift or "inspiration." Both these attitudes are thoroughly hostile to the liturgical spirit, in ways which I need not point out to this Conference.

But this is not to say that our Catholic college people, even of the type indicated, cannot be attracted to the liturgy, and painlessly; although with what permanency and with what fruits ripening even unto old age I am not prepared to-night to say. The whole situation stands badly in need of scientific measurement, if one can so speak in a discussion of supernatural values. First, some great stimulating truth must be fixed upon and presented with all the power at the teacher's command. The supernatural life is such a truth; likewise the Mystical Body and the sharing by the laity in the priesthood of Christ. A very effective point is gained when students are brought to realize the dignity of their rank in the great society of the Church, the society of the baptized, the confirmed and the ordained, as Father Ellard calls it; witness the seriousness of the new corporal or lieutenant. Even the idea of human brotherhood, for all the humanistic overtones it is sometimes given, can be used to advantage

as an introduction leading on swiftly to the idea of supernatural fellowship, so much more real and satisfying. To the individualist, the student overly devoted to "self-development" and "self-expression," it might be pointed out that the truly Christian personality is meant to be developed in society, that society of which Christ is Head, and that the social spirit of Christianity is by no means inimical to the very reasonable desire for personal happiness. With the secularist, the compartmentalist, the teacher might begin with some remarks about the impressive world-character of the Church, so evident these days, its multitude of interests and activities; passing on quickly from praise of the "organization" to an explanation of the organism and of Christ living within it, "restoring all things." To one who catches this vision of the Church, liturgical worship ceases to be a quaint Sunday fuss rather apart from the real business of living.

But in general the teacher of religion in 1944 does not, I believe, have to contend with either the selfishness, the sentimentalism or the worldliness of certain former school-generations. The young men and women in college now have had to square up to some pretty stern realities in their few years of comparative maturity, and lessons of unselfishness, cooperation, self-discipline and self-sacrifice have been brought to them in circumstances unusually grave. Sacrifice even in its theological sense is something easier to explain now as our casualty lists grow; and cooperation, brotherhood, unity, order, ideas all full of religious implication, will occupy the minds of our college people more and more as the history of our time unfolds. Isolationism, discredited in its political form, will have a hard time defending itself in religion. Even now our developing world-consciousness has taken such powerful hold of some students that a seeping over into the religious life can already be noted. The world-nature of the Church is becoming a reality for some students for the first time. These considerations may be large and rather of the "cosmic" type, but they do indicate a climate in which liturgical ideas, carefully implanted, may grow.

In the meantime, and awaiting such happy developments, blessed is the teacher who knows how to present the liturgy so that his students seize upon it at once with understanding and reverent joy. Not every effort at "popularization" is unworthy of the liturgy, nor is "popularization" unnecessary even in the college. The human touch, the modern instance, the homely example must not be disdained; and then there are the fine points so many of us find hard to acquire — the bit of humour, the sense of what is enough for the time being, the recognition of those sad moments when a cherished dream plan must be laid aside and one must improvise. Liturgical teaching cannot remain above such things. To be sure, there are limits to "popularization," far this side of the cheap and the sen-

sational. The subject has rights, too. One can go a long way in speaking youth's language and stirring up youth's laggard interest, but in the matter of the sacred liturgy the limit is reached rather soon.

Doomed to failure is the teacher of adolescents or young adults who *insists* too much, who demands vocal participation in the liturgy and a good deal of activity before his students have sufficient grasp of the Mystical Body idea, the nature of corporate worship, and so forth, to give meaning and zest to such things. This is not to imply, certainly, that we are to wait for the years of adolescence before introducing to children these great truths underlying liturgical practice.* But when we encounter the liturgically ignorant at the higher levels we must adjust our program. It is not of the nature of the apostolate to trample on personality. All students, even those of less marked social disposition, should learn to worship with their fellow-members; but they must never be made to feel that they are being trapped, regimented, invaded in the sacred parts of their soul. With some students, especially those whose early training has not been "in the Whole Christ," a fairly prolonged and thoughtful experience of life in the Church may be necessary before the reality of the Mystical Body takes hold of them and corporate worship begins to take on meaning. The truth is that, especially in religion, not everything is strictly teachable, and to the adolescent certain ideas and attitudes may be even less teachable than to the child. This calls for no easy anti-intellectual escapism, but simple recognition of the truth that if doors are not opened in childhood when the golden hour strikes, succeeding years may find them rusty, overgrown and hard to move. "Greek sophists," says Jacques Maritain,† "believed that everything, even virtue, could be gotten by means of learning and discussing the matter. It is not true that everything can be learned. . . . Neither intuition nor love is a matter of training and learning, they are gift and freedom. In spite of all that, education should be primarily concerned with them."

Before concluding may I say a word to disarm any "purists" who in listening to these "Liturgy and Education" remarks may have been mindful of nothing so much as their ancient distrust of "liturgy and" programs. The liturgy, I am aware, is not primarily an educational device at all. It is the activity of Christ the High Priest, acting in and with men as sharers in His priesthood, and its first purpose is the purpose of the priest, the praise of God. Where it is

* Cf. L. Bopp, *Liturgical Education* (Bruce, Milwaukee, 1937, transl. by A. P. Schimberg), p. 114. "If we ask ourselves then, when in our circumstances the reason of the child begins to develop especially, the answer will be, on the basis of psychology, that in general this occurs in the ninth, tenth, and eleventh years, when there begins a spiritualization process which increases in power very rapidly, when the abstract and logical thinking of the child becomes stronger, after the beginnings of the process could be ascertained somewhat at the time the child first came to school."

† *Education at the Crossroads* (Yale University Press, New Haven, 1943), pp. 22, 23.

most liturgical, as in the Canon of the Mass, it is least didactic; and at no time may it be looked upon as *merely* an occasion for indoctrination. This primacy of praise in the liturgy we must guard. Professorial attacks upon its integrity must be resisted. It may well be that in the born pedagogue, prone to see everything with a grim classroom eye, there lurks a certain danger, a new and more ghastly kind of brain-trust. God's praise comes first, but surely it is God's plan that man's instruction and edification (*aedificatio*, a building up into Christ) should come next. The liturgy is admirably suited for instruction and the ordering of Christian life, and not, we must believe, by accident. Its pedagogical values are greatest, however, when they are not too much dwelt upon as such, when their secondary and derived character is freely admitted, when they are more or less taken for granted as part of the reward of liturgical living.*

It would be pleasant to speak of the kind of character formed by a religious training that makes full and proper use of the liturgy,† a genuine and well-rounded Christian character fitted for our time and for eternity. That I cannot do, but I shall say that any teacher convinced of the worth and possibility of this kind of education would be ill-advised if he were to allow himself to be turned aside from it by shrill allegations of youth's present moral recklessness. Workers, even very-much-part-time workers in the cause of liturgical restoration have sometimes been asked, in accusing accents: "How can you talk liturgy when our young people are going to the devil?" But why not talk liturgy? What is more to the point, more basic, more effective in the long run? May the *Week* soon come when we can show more "figures!"‡ When an individual is in moral danger the priest or other spiritual counsellor, be he ever so liturgy-minded, will suspend all general programs in regard to that individual and "go to work" on him with all the energy and special *ad hoc* wisdom that the Good Shepherd will grant him. But the general program of education in the Whole Christ remains the program of considered choice for the many.

To such a program, then, let us address ourselves, cooperating with divine grace, as Pius XI said, "to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: 'My little children, of whom I am in labour again, until Christ be formed in you.'"§

* Cf. the Collect for the Saturday after Passion Sunday: *Proficiat, quaesumus, Domine, plebs tua tibi dicata, pia devotionis affectu; ut sacris actionibus erudita, quanto majestati tuae fit gratior, tanto donis potioribus augeatur.*

† Such liturgy-formed youth as are to be found in liberated Western Europe would furnish a good field for an early survey. How have they stood up? (Cfr. in this connection, D. von Hildebrand's excellent book: *Liturgy and Personality*—Ed.)

‡ *Christian Education of Youth*, Encyclical of Dec. 31, 1929. Transl. of N.C.W.C. (Washington, 1930), p. 36.

§ Gal. iv, 19.

In thanking Father Kelley for his scholarly address, the Chairman stated that owing to the lateness of the hour, no discussion would be possible. He then called upon the Honorary Chairman, Bishop McIntyre, to address the assembly before adjournment. The latter, in a few words, expressed his hearty appreciation of the attention shown by the audience during the sessions thus far held, and of the outstanding work of the various speakers in preparing and delivering their papers. Recalling again the definition of liturgy as the public worship of the Church in which the people are called upon to participate under the direction of an ordained priesthood, he emphasized its value in fostering personal sanctity in the individual participant. Particularly is this true, he stated, when the various mysteries of Our Lord as represented in the Ecclesiastical Year are celebrated faithfully and devoutly. In referring likewise to the liturgy's value as the preserver of true doctrine in the Church Universal, he pointed to the danger of so-called "inter-faith movements" in modern times. The advocacy of universal brotherhood and amity, he contended, should not be accompanied by a compromise of dogmatic principle; or by ignoring the Fatherhood of God and the unity of Christ's Mystical Body. In a word, "we must not substitute a liturgy of propaganda for the liturgy of truth"; and with this concluding statement, His Excellency led the assembly in a closing prayer, after which all repaired to St. Patrick's Cathedral for sung Compline.

(The meeting was recessed until 11:00 a.m. the following day.)



Second Day

Feast of Saint Thomas of Canterbury—*Missa Pontificalis*

HOMILY

MOST REV. WILLIAM A. GRIFFIN, D.D.

Bishop of Trenton, New Jersey

I AM the good shepherd. The good shepherd lays down his life for his sheep . . . and I lay down my life for my sheep." (John x, 11-16.)

The romantic life and the equally romantic martyr's death of Saint Thomas of Canterbury, whose Feast Holy Mother Church commemorates in her liturgy today, should inspire fortitude and constancy in the soul of every priest and bishop and unbounded confidence in the hearts of the faithful. Not only we who are privileged to participate in the sublime sacrifice of the Altar and in the sessions of this Fifth National Liturgical Week, but all devout Catholics who are living and thinking and praying with the Church, must have a sense of deep spiritual gratitude, as, in the *Introit* of this day's Mass, we hearken to the invitation of exultant praise to the God who raised up a man of such innate greatness, that he was Lord Chancellor of England before his ordination to the priesthood and his consecration, one day later, as Archbishop of Canterbury: "Let all of us rejoice in the Lord, keeping this festive day in honor of Blessed Thomas Martyr, in whose sufferings the angels rejoice, and together praise the Son of God." (*Introit*, Mass of St. Thomas.)

With an equally delicate sense of propriety and of liturgical correctness, Holy Church directs the subdeacon of the Mass to chant from the Epistle of St. Paul to the Hebrews, glorifying Thomas as a priest, the offerer of sacrifice — his own sacrifice in union with the Sacrifice of Christ in the Mass, and as a pontiff or bridge-builder, spanning for himself and his people the boundless chasm between man and God, between earth and heaven. Nor does St. Paul fail to emphasize in his Epistle that, though priest and pontiff, God's coadjutor is a mere man, "taken from among men" and "beset with weakness." (Hebr. v, 1-6.)

But the most happy choice for the Proper of the Mass today is the verses taken from the Holy Gospel according to St. John depicting the "Good Shepherd." (John x, 11-16.) To one who has prayerfully

anticipated Matins of today's Divine Office and placed the Lessons of the Second Nocturn and the Homily of St. John Chrysostom alongside the seven verses of the Gospel, it is easy to see how perfectly Thomas Becket modeled his short life as priest and bishop upon that of the Good Shepherd, though before his ordination as a priest he had been a brilliant, influential, but worldly ecclesiastic with deacon's Orders. At thirty-six he was Lord Chancellor of England and Henry II's most intimate friend. At forty-four Archbishop of Canterbury, Primate of all England and Henry II's most hated enemy. At fifty-two a martyr by occasion, if not by instigation, of the same Henry II. Two years after his death a canonized saint by common consent, with his sanctity attested by numberless miracles in England and on the continent. And all the events of this dramatic life-story enacted, almost telescoped, in the reign of a single Roman Pontiff, Alexander III. It holds us breathless, but we breathe more easily as we remember that this was the twelfth century, when lay investiture was crucifying the Mystical Christ; when too often hirelings were occupying the places of shepherds, and wolves were snatching and scattering the sheep; when the Middle Ages were approaching their ascendancy in sanctity as well as in wickedness, in profound faith and in extreme rationalism, in deep reverence and in unabashed sacrilege, in the poverty of the Gospel and in worldly magnificence. Above all, these were the ages of Anselm of England and Bernard of Clairvaux, of Dominic and Francis of Assisi, of Thomas Aquinas and Bonaventure; of the monks, mostly unknown, who raised up the great cathedrals and created the immortal masterpieces of sculpture and painting and poetry and music; who transcribed and embellished the Psalter and the Divine Office and the Missal long before the printing press; who enhanced the substance as well as the form of the liturgy; who founded the universities where the professors were often saints; where first things were placed first; where the liberal arts and what there was of science were the servants of philosophy; where philosophy was the handmaid of theology; and where in theory and in fact religion was inseparable from education.

In such an epoch, the greatest in the world's history, did St. Thomas Becket live for only half a century, and his life, as we have indicated, was characteristic of his age. As Lord Chancellor of England he was a man of the world, given over even to an excess of worldly magnificence; as Archbishop of Canterbury, a dignity he would not accept until commanded by the Sovereign Pontiff, he was a man of God, vying with the humblest monk in the practice of the evangelical virtues. He would be a real shepherd, not a hireling. He would know his sheep and they would know him. He would drive the wolves from the fold even at the cost of his life. He would prove the most valiant defender of the Church in his native England.

When King Henry II intimated to his Lord Chancellor his intention of elevating him to the vacant See of Canterbury, Thomas very frankly said: "Should God permit me to be Archbishop of Canterbury I should soon lose your Majesty's favor, and the affection with which you honor me would be changed into hatred. For several things you do in prejudice of the rights of the Church make me fear you would require of me what I could not agree to; and envious persons would not fail to make this the occasion of endless strife between us." Here was a courageous declaration of the Church's absolute independence of the civil power. From that unalterable principle Thomas never swerved for the eight short years he occupied the See of Canterbury. He would be a shepherd and not a hireling, though it meant persecution, exile in France, and finally a martyr's death in his own Cathedral at the hands of the King's knights on St. John's Day within the Octave of Christmas 1170. "Where is Thomas the traitor? Where is the Archbishop?" shouted one of the four murderers. "Here I am," he replied, "no traitor, but archbishop and priest of God. I am ready to die, but God's curse be on you if you harm my people. Into thy hands, O Lord, I commend my spirit. For the Name of Jesus and in defence of the Church I am willing to die." To perpetrate the murder took less than ten minutes; but by the time it was over, and the King's knights were gone, Thomas Becket had won the crown of martyrdom. "The good shepherd lays down his life for his sheep . . . and I lay down my life for my sheep." (John x, 11-16.)

In the wise designs of God, what Saint Thomas' life seemed unable to accomplish, his death achieved at the stroke of the sword, namely — the real humility and penitence of his King; the self-imposed and permanent exile of the murderers to the Holy Land where they led lives of privation and penance; the sincere conversion of the hirelings to true shepherds; and, above all, the freedom of the Church from the tyranny of kings and princes and from the shackles of lay-investiture. By his Martyr's death the sixteenth Archbishop of Canterbury to win canonization restored the Primatial See of Augustine and Anselm to its pristine sanctity and historical prestige; and all England was prepared in abiding faith, religious devotion and sound learning for the Church's glories of the thirteenth century.

The Martyr's last words: "For the Name of Jesus and in defence of the Church I am willing to die" were the unmistakable echo, coming down through the centuries, of his Divine Master's: "I am the good shepherd. The good shepherd lays down his life for his sheep . . . and I lay down my life for my sheep." Shepherd and sheepfold, bishop and people, Christ and His Church, — these are one. Here is food for thought and prayer and apostolic endeavor on the very substance of the liturgy. What can the promoters of the liturgy do to draw the multitudes to think and pray and live with the

Church, and to bring the other sheep to the one fold of the one Shepherd?

For the light and the courage and the constancy so necessary for this apostolate, we invoke the intercession of St. Thomas of Canterbury in the Collect of today's Mass: "O God for whose Church the glorious Pontiff Thomas fell under the swords of the impious: grant, we beseech Thee, that all who implore his help may obtain the salutary fruit of their prayer. Through Jesus Christ Our Lord. Amen."

Morning Session — December 29

The meeting was called to order by the Chairman, the Reverend John LaFarge, S.J., editor of *America*; and the opening prayer was led by the Right Reverend Charles Fitzgerald, pastor of Blessed Sacrament Church, New Rochelle, New York. Before introducing the speakers, the Chairman called attention to the really great progress that has been made in this country during the past twenty-five years, regarding the observance of papal directives in the field of sacred music. Singing of the Mass-propers is far more widespread than it was a generation ago, he declared; and considerable improvement is to be noted in the popular attitude generally, regarding Gregorian Chant. Much credit in the latter connection is to be given to the work of the Pius X School of Liturgical Music in New York City, he asserted; and to Mother Stevens, of the Religious of the Sacred Heart, who these many years has been its directress and moving spirit.* He then introduced the latter, as the first speaker of this morning's session. Her paper was to deal with the general subject of liturgical music as a factor in Catholic parish life.

*The Pius X School was founded in 1918 by Mrs. Justine B. Ward, at the Manhattanville College of the Sacred Heart in New York City. In 1924 Mrs. Ward erected a building to house the school as then conceived, and directed its activities, with the assistance of Mother Stevens, until 1931. Since then, the latter has been in full charge of the School (Editor).

LITURGICAL CHANT — ITS VALUE IN WORSHIP AND IN INSTRUCTION

MOTHER GEORGIA STEVENS, R.S.C.J.

WORSHIP is the creature's awed and reverent response to Infinite Beauty, Perfect Purity, Limitless Power. "Wonder is the basis of worship" and joy is its crown. It is at once a promise of and participation in eternal life. In it man finds the satisfaction of his most secret needs, the expression of his deepest obligations, the fulfillment of his highest privilege. Worthily to meet this need, fully to acquit himself of this duty, perfectly to profit from this privilege — man alone cannot suffice. "Through Christ, with Christ, in Christ" he must unite with other men in an act of corporate praise and action as in the Holy Sacrifice of the Mass. In the totality of his loving oblation, words alone no longer are sufficient — man needs music, for it is a language and seems to express our deepest thoughts and emotions which words so often fail to do but we must take part in the singing of this music. Thus sacred music is "a complementary part of the solemn liturgy" ¹ and shares in its ultimate end: the glory of God and the sanctification of the faithful through the merits of Jesus Christ. Music used in divine worship cannot fail to bring man to God, if music possesses the very characteristics of the liturgy, "holiness of form," knowing no soiling secular influence; and "universality," ² recognizing no barriers of space or time.

The Church leaves us in no doubt as to where we may find the most suitable music for ecclesiastical functions. Down the centuries rings the clear, unfaltering answer of the Sovereign Pontiffs, assuring the Church that Gregorian Chant which has been "inherited from the ancient fathers," which has been "jealously guarded for centuries in her liturgical codices," which is "directly proposed" to the faithful, this is the music that must be restored, the music that is the precious heritage of the Church.³

Nor may we query whether this insistence on the use of the Chant be an innovation of our times, a novelty suggested because of the personal preference of a particular Pope. Tradition in answer, takes us back to the early centuries of the Church where we see the Chant held in high honor. During the ages of faith, the ages of the great cathedrals and those other soaring pinnacles, not of stone but of thought, the vast system of scholastic philosophy, we find widespread use of the Chant. In those days it could truly be said that, by means of the Chant, "the laity took an active part in ecclesiastical offices." In the troubled days of the Babylonian Captivity, John XXII from Avignon cried out against "exponents of a new school" who were introducing "new melodies of their own creation," and "a

new system of notes" which they wished to substitute for "the ancient traditional music."⁴ When the leaders of the Reformation had begun their work of devastation and the humanistic spirit of the Renaissance was influencing the life and thought of sixteenth-century Europe, the authoritative voice of that august body, the Council of Trent, solemnly prescribed that: "In order to improve the education and ecclesiastical formation of students in the Seminaries,"⁵ they must add to their other studies: the Chant, and it was further stated that the Bishops and Ordinaries must so supervise the music of organ and choir, that "the House of God may appear and may be in truth, the House of Prayer."⁶ In the seventeenth century, official decrees emanating from Rome contained the reiterated wish and command of the Holy See that Church music be "ecclesiastical in style, grave and devout in character."⁷ During the course of the rationalistic eighteenth century, Pope Benedict XIV made luminously clear the value he attached to the perfect rendition of Gregorian Chant, stressing the rôle that music must play "to intensify the words and increase the love of God."⁸ Ample illustrations abound of rules, directions and regulations issued by Rome during every part of the nineteenth century to safeguard the primitive tradition of the Chant and to ensure the use of music that "not only melodically, but also in its form, substance and atmosphere" will "serve primarily to sustain and enrich the Chant," so that ecclesiastical music may be made "a means of recollection" and "serve to excite the devotion of the faithful."⁹ In our own century, Pope Pius X chose as the motto of his pontificate: "*instaurare omnia in Christo*" (Ephes. i, 10). In his wisdom it seemed to him fitting that his first official message to the Church, his first attempt to secure the restoration of all things in Christ, should deal with the subject of Gregorian Chant. Deploring the widespread and flagrant disregard of the often repeated desires of his predecessors, he declared:

Filled as We are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by the faithful, We deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring the spirit from its foremost and indispensable fount, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church. And it is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple.¹⁰

Lest the vagueness of a command expressed in merely general terms be alleged as an excuse for non-compliance, the Holy Father specified the exact principles that were to be followed, the different

kinds of sacred music that could be allowed, the liturgical text to be employed. He prescribed the proper external form of the sacred compositions, and the regulations affecting this. In conclusion, Pope Pius enumerated five means whereby the provisions of this *Motu Proprio* could be carried out.¹¹

A quarter of a century elapsed. Efforts were made in many lands to carry out the request, even command, of the Holy Father. There was enthusiasm and some apathy, success and occasionally failure. Determined and undiscouraged, Pope Pius XI, twenty-five years after the promulgation of the *Motu Proprio* in 1928 issued the "New Apostolic Constitutions" (the *Divini Cultus Sanctitatem*), on promulgating with daily increasing fervor the liturgy, Gregorian Chant and sacred music. With patient insistence he declared that he wished, in the same spirit as did Pope Pius X, to encourage the use of Gregorian Chant because in those places where it was introduced and diligently practiced: "not only have the beauties of a rare art begun to revive, but also religious spirit has begun to flourish widely; because the Christian people, imbued more deeply with the meaning of the liturgy, have also become accustomed to participate more zealously in the service of the Holy Eucharist, in sacred psalmody, and in public prayers." He then explicitly outlines the steps whereby this desirable goal may be obtained. "From childhood," he declares, instruction must be given in Gregorian Chant and sacred music. This work which is to be begun in "the lowest classes" should be continued in "higher schools and colleges" so that the clergy may be well prepared to receive a "broader and fuller training" in liturgical music.¹²

This in brief outline is a summary of the expression of the will of the Sovereign Pontiffs. Can there be any doubt in our minds of what they wish? The command is a fact.

Now let us look at the Chant for a moment, its beauty and its appropriateness, before we begin the second part of the paper dealing with instruction.

The most important command of the *Motu Proprio*, in fact the direct command to have the people take part in the services, is almost untouched, and yet how easily this great work could be done. As we all know there are five Chants for the people, five Chants for the choir, two great prayers for the priest and the responses for the people.

The choir introduces us to the Mass with the words of the *Introit*. The simplicity of the unisonal beauty of these chanted words brings us in contact with the spirit that pervades the text and prepares us for the triple supplication of mercy — the *Kyrie Eleison* — to be sung by the people. Praise follows that plea for forgiveness — praise which is nowhere more adequately expressed than in the *Gloria*, and the people should sing the *Gloria*. Pomp and ceremony fittingly

accompany the singing of the Gospel for which the Gradual and the Alleluia have prepared the soul to receive the message of the Word of God. These Chants do not hold up the Mass, as it is sometimes objected, they only give time for adoration and meditation. So skillful is the interplay of each part in the Mass that there are intervals of silence in which the thoughts we have received can unfold in the surrender of quiet prayer.

Of the five Chants for the people, three have some very simple melodies. The *Kyrie*, *Sanctus* and *Agnus Dei* could be learnt by a big group in any of our large congregations.

The exceeding beauty of the Chant wins all who learn to sing it correctly; with its boundless energy and soaring upward tendency it raises the hearts of those who sing and those who hear. The five Chants for the choir include some of the most beautiful melodies that have ever been written; for example, the heartrending lament of the *Recordare* in the Mass for Our Lady of Seven Dolors, or the mystical tranquillity of the Offertory for the Christmas Midnight Mass, the radiant joy of the *Jubilate Deo omnis terra* where the whole world seems to join together in an universal peal of joy over the glory of God. Each part of the music is fitted into the solemn structure of the liturgical service, thus giving immense variety and yet perfect unity to this great Act of Worship. If only the people took part, the realization of what the Mass means I am sure would bring a flood of conversions and deepen and vivify the faith of Catholics. The Chants are just the right length. The early centuries must have been like our own, no time to waste. The Gregorian Mass takes forty-five minutes.

We have examined the command as expressed through the centuries and looked briefly at the beauty of the Chant. Now let us see how this command may be carried out.

We must squarely face two questions:

What has been our response?

What can be our response?

Some may justly claim to have given a loyal and whole-hearted answer. That this attitude is justified, we need merely remember the astounding achievements which are reported by zealous and courageous pioneers each year at the National Liturgical Week, achievements that confound the skeptical and spur the timid to emulation. The issues of *Caecilia*, *Orate Fratres*, *Catholic Choirmaster*, and many other Catholic periodicals abound in illustrative material of high inspirational value, showing that the seed cast by the Holy See, even in unpromising soil, has flourished and brought forth fruit a hundredfold. But that there also has been apathy, no one, facing the facts, can deny. Why this indifference? Why the long years of delay? My topic does not include the analysis of the situation as it exists today,* so I shall merely say in passing that perhaps these have been

* For this, see Dom Vitry's article below (Ed.)

the years of preparation, fallow years during which books have been prepared, as the provision was very inadequate in 1916, teachers have been instructed, the people made ready for the rich harvest which it is ours now to reap if we carry out the Holy Father's injunction to introduce instruction from the lowest classes to the highest. Let us see how it can be done.

The introduction to Gregorian Chant in the elementary schools is very simple, especially if they have had a good foundation in the lower grades. Here is the method. Free Rhythm and Gregorian Notation are taught, beginning in the fourth grade, through Gregorian vocalizes and rhythmic exercises which make the reading of the Chant a delight. Children love anything new, as we all know. Sight reading on the four line staff is done in all the classes from the fourth grade through the eighth, alternating with modern music, thus enabling the children to read selections from the *Kyrie* or the hymns of the Church with fluency and ease, but the study of music must be begun in the *first grade*. In order to do the above, a good foundation must be laid in the lower grades.

Free Rhythm, as the most important element of Gregorian melody, is taught through a variety of exercises which the children love to conduct themselves. The ictus, the first of the group, is marked and the chironomy suggested by them is illustrated on the blackboard so that all may follow and take part in the conducting. In this way they get the feeling of free rhythm and it is easy to see who is doing it correctly. Alternating rhythmic groups of twos and threes are taught after the mastery of simple exercises in successive groups of twos or successive groups of threes. The even flow of the rhythm, through insistence of legato singing and the absence of stress, is finally realized in the rendition of simple melodies which the children are able to conduct and sing. Arsis and thesis are used with exactitude, marking expression with simple gestures which the children love to make their companions follow, and they all do it together.

Vocal production is taught in all the grades. Father J. B. Young, S.J., forty years at St. Francis Xavier's church, New York City, taught at the Pius X School for the first seven years of our work, and left us his method of voice production. His principle was to place the voice from the syllable *Noo* as he had learned from many of the great teachers of Europe. Concentrated work on vocal exercises forms the introductory part of every lesson in every class. Vocalizes are followed by rhythmic exercises which draw the work on tone into rhythmic form. An easy separation of all the elements is one of the factors that makes the teaching of Gregorian Chant so interesting, even to the very young and the non-musician, for they can grasp it.

Gregorian notation is a source of endless delight to the children. They are fascinated by the square notes, neums of varied shapes, the four line staff, and the clefs. In a short time they are able to read

passages in the various modes and find, to their joy, the intervals which they have learned in the preceding grades, and which they can sing with ease. Sight reading is stressed in every lesson, and the children soon find that their newly acquired power extends into church singing which they love, and the minute they realize that Chant is prayer the joy is doubled; the response to religion from our Catholic children is almost unailing.

The ability to read Gregorian notation makes the teaching of parts of the Mass a simple problem. *Kyries* are taught easily; also the *Sanc-tus* and *Agnus Dei* from different Masses soon form part of the fourth grade repertoire. Many are very simple. The *Gloria* and the *Credo* go a little more slowly. Benediction motets, such as the *Adoro Te, Ave Verum, Jesu Dulcis* and *Tantum*, are also part of their daily class work and church singing.

This work is continued in the upper grades and the higher grades are, of course, expected to know several masses and in some schools sing the Requiems and the Christmas Midnight Mass, even the Sunday Mass. Benediction, and in some parishes Vespers, are part of the eighth grade work. In a few cases, the Holy Week services have been included.

We all know that the great leakage is in the high school. Lack of cooperation and an exaggerated sense of the importance of other fields of activity have relegated the teaching of music to a secondary place, where it is difficult to produce pedagogically sound work. The leakage need not be there. Many high schools find a place for musical theory and choir work in the curriculum, and the results are gratifying; if some can do it, others can. High Masses, Benedictions, and Requiem Masses are part of the regular choir work of the high school, giving to parents and children a lively interest in the liturgical services. Forty Hours' Devotion and Holy Week services are carried by many high school choirs, and the ordinary of the Mass is sung congregationally.

Work done in our colleges is most encouraging. Speaking of the metropolitan area, I can say that a tradition has been established in the field of liturgical worship. Enthusiastic interest in the liturgy and in choir work is now part of "college spirit" in many colleges. In our own college, Freshmen, for the past ten years, have taken a required course in Gregorian Chant. Repertoire for congregational singing is here introduced to incoming students, and they are made to feel that cooperation in chapel singing is part of their heritage. Want of cooperation or lack of interest in this respect is looked upon with surprise by upper classmen, and the Freshmen soon join in with enthusiasm in an attempt to outdo their elders in outbursts of song in the ordinary of the Mass. The Freshmen's course includes the study of five or more Masses, Benedictions, and Compline. In the second term an elementary survey of Gregorian Theory is given, including

a study of the modes, neums and free rhythm. Through their own research the students are required to cover a short history of the Chant and are bound to work on the *Motu Proprio* of Pius X. From each Freshman Class new recruits are found for the College Choir which now numbers seventy.

The work of the College Choir is accomplished through short practices interspersed throughout the week. Choir members, when not out for the week-end, are expected to attend three practices and to take part in singing the Proper of the Mass on Sunday. Extra Masses on Feast Days are prepared in the same way, and all who can, try to arrange to take part. Modern notation is used for the Ordinary for those who come in not knowing Gregorian Chant.

Alumnae and former members of the Choir are now doing their part in Catholic Action in various parts of our own country and in Cuba, Puerto Rico and in continental Latin America. They have offered their services and have formed volunteer choirs where pastors and congregations are willing to have liturgical reforms take place, and will *give their support*.

Many of the alumnae who, while at college, followed more advanced courses in the Chant and Conducting, have become Religious and are now teaching in our own noviciate and in those of other religious orders.

The seminaries are showing much more interest. A yearly increase in enrollment proves this in our own Summer School. Seminarians from all sections of the country have done outstanding work for the past few years. Their ability in conducting, singing, and Gregorian accompaniment is often of exceptional quality and gives great hope for the future. Experts are being trained in this way in many dioceses, who will be qualified to teach in the seminaries and train choirs, when ordained and ready for parish work.

As we all know, the success of the liturgical movement is largely in the hands of the clergy. We can teach in the school but after that, without the interest and cooperation of the priests, all our efforts yield little success. Greater knowledge of the chant on the part of pastors will insure interest and we hope cooperation on their part. Our great concern must therefore be with the seminarians and with choir directors in seminaries.

Now for the parishes. Whose fault is it that this field has been almost untouched? Perhaps we can all say a *mea culpa*. I think this is the moment for a great drive . . . everything is ready . . . the laborers numerous . . . the spirit willing, choral groups were never so numerous (in every great city and small town we find them), and there is a great enthusiasm for Catholic Action. Only courage is needed and a little initiative. Where the work has been attempted, success has, in most cases, followed. Fine work has already been done. In many places through the use of the Dialog Mass the people

are made familiar with the text and with the words of the five chants which they should sing. The seed has been sown which can flower in the beauty of the chant. The Dialog Mass is a Low Mass and that can never take the place of High Mass, extremely valuable as it is. We must give to God all the splendor of the ceremonies and ritual of our Catholic liturgy. In every parish where the Chant has been taught in the parochial school for any length of time, groups can be found in our congregations who know and love the music of the church. Why not have evening meetings and invite members of the congregation, those who belong to choral groups, old choir boys and girls who once took part in the choir work of the school, to join, in fact organize as we would for any Sodality? Congregational singing would soon take place and our people would be brought back to a living interest in the liturgy of the Church, as they would be in no other way. This is their heritage. They are the Mystical Body and must take their part, as the speakers of this Liturgical Week have so beautifully expressed.

In some parishes pastors have started with the responses of the Mass. This soon leads to the desire of singing the Ordinary, and in a short time all are taking part in the Holy Sacrifice of the Mass, but the *initiative* can not come from the laity. In remarkably few churches has this been achieved, but it is possible; for instance, we have just heard from Xenia, Ohio, that this is being done in one of the churches there, that is, the whole congregation is singing their part of the Mass, and so if in some places, why not in many more? We all know that what is done in one place can be done in others. There will always be difficulties but they are not insurmountable. Compline here yesterday is an example of this; a large group were gathered together from all parts of the country and took their part in congregational singing, with a group of the Pius X Choir — of course, this could not have been accomplished without the trouble which Father John K. Daly, Executive Director, and Father Dennehy and Father Ehmann took to have a short practice; to repeat what we all know, nothing can be accomplished without some trouble.

Congregational singing will not do away with choir work or limit the work of the organist. The choir must help the congregation. More than ever before organists, highly trained in Gregorian accompaniment and organ technique, are needed to carry out choir work and the accompaniment of congregational singing. In many cases the organist is also choir director and must therefore be thoroughly skilled in every phase of the work. It is largely the organist who holds the music of the service together and gives unity to the service, and the choir must help. A deep study of modality is an essential part of his work. Never were there more opportunities for creative work on the part of the organist . . . never more opportuni-

ties for original work in exquisite modal accompaniment of the highest order and preludes and interludes. The finest distinctions are in his hands; an opportunity for the subtlest shades of expression in his accompaniments. Upon the organist depend the conductor, choir, congregation and even the celebrant. In the hands of an artist the music of the Mass can be made a musical unit, integrated through keys, modes and interludes of unobtrusive beauty. Upon the musical austerity, talent and integrity of the organist partly depend the prayerful and artistic rendition of the chant, but this is not to frighten the organist, for very fine accompaniments have been written and the ordinary organist can carry through the Catholic services quite adequately, but it is only to say that the opportunity for great work is not lost after congregational singing is introduced.

Through the magnificent work being accomplished by hundreds of religious orders throughout the country, our children are being taught to know and love the music of the Church. Through high school and college, students are encouraged to take part in her corporate worship. Seminarians and Novices are taking an active part in the liturgy; while from all sides we are learning of valiant efforts on the part of the lay apostolate to make the Mass the center of Catholic Action, in their courageous attempts to bring the liturgy to the people, and the people thus to God.

Perhaps we have been waiting for the children taught in the parish schools to form the congregations, but they are spread too thin; instruction is not sufficiently widespread, for every parish school does not teach Gregorian Chant. We must attack the congregations directly.

The present moment seems ideally suited for a great frontal attack in this department of the liturgical movement. In the Mass alone can conflicting desires be reconciled, restless longings satisfied, and that peace discovered which the world needs and which the world can never give. This is a time for a great corporate movement, a time for heroic daring and mighty achievement. Shoulder to shoulder men and women in every part of the world are united in their efforts to defend those things they treasure most. Worship in all its forms, but most especially in its ultimate expression, the Mass, will satisfy their highest aspirations and fulfill their deepest needs, but we must all take part in order to accomplish this; the whole man, not only our bodily presence, is required.

Down the centuries comes the voice of the Holy See — a voice that has been more clearly heard in our own day urging us, encouraging us, *commanding* us to give worthy expression to that worship which enriches the trivial, paltry things of time and lifts them to the plane of the eternal, which brings God to man and man to God.

REFERENCES

1. *Motu Proprio* of Pope Pius X on sacred music, November 22, 1903, I "General Principles" (1).
2. *Ibid.*, I "General Principles" (2).
3. *Ibid.*, II "Different Kinds of Sacred Music" (3).
4. *Docta sanctorum Patrum*, Constitution of John XXII (1316-1334), made and promulgated at Avignon, 1324-1325.
5. Decrees of the Council of Trent, December 13, 1545 - December 4, 1563, Session XXII, September 22, 1562, Decree regarding the things to be done or to be avoided during the celebration of Holy Mass.
6. *Ibid.*, Session XXIII, July 15, 1563, Chapter 18, Reform.
7. Decree on sacred music by the Sacra Visita Apostolica, July 30, 1665. Cf. Constitution of Pope Alexander VII, April 23, 1657; and Declaration of Cardinal Gaspare Carpegna, Vicar of Rome, April 20, 1692.
8. Encyclical Letter, *Annus qui* of Pope Benedict XIV, February 19, 1749, addressed to all the Bishops of the Papal States on the occasion of the approaching Jubilee of 1750.
9. General directions of November 18, 1856 and instructions for directors of music of November 20, 1856, Cardinal Patrizi, Vicar of Rome, *passim*. Cf. Decree of Cardinal Placido Zurla, Vicar of Pope Leo XII, December 20, 1824; Notification of Cardinal Carlo Odescalchi, Vicar of Rome, December 31, 1835; General directions given by the Vicariate of Rome, December 5, 1835; Regulations for sacred music approved by Leo XIII, published by the Sacred Congregation of Rites, September 21, 1884.
10. *Motu Proprio* of Pope Pius X on sacred music, November 22, 1903, introduction.
11. Cf. letter of Pope Pius X to Cardinal Respighi, Cardinal Vicar of Rome, December 8, 1903; Decree for Rome and the Universal Church published by the Sacred Congregation of Rites by order of Pope Pius X, January 8, 1904; Regulation concerning the use of sacred music in Rome by the Cardinal Vicar, Pietro Respighi, February 2, 1912.
12. *Divini cultus sanctitatem*, of Pope Pius XI on promulgating with daily increasing fervor the liturgy, Gregorian Chant and Sacred Music, December 20, 1928, *passim*.

The enthusiastic applause that greeted Mother Stevens' talk was, as the Chairman stated, a deserved tribute to her masterful presentation. During the discussion that followed, the Reverend Edgar Boyle of San Francisco rose to ask the speaker what her position was with regard to the fostering of Glee Clubs in Catholic high schools and colleges, and to specialized singing groups generally in our educational institutions; as it was his observation that such groups were a hindrance in introducing liturgical singing to the entire student body, particularly that of the Chant at High Mass. Mother Stevens replied that, although she had hesitated to mention the point in her paper, it was very well taken: "Glee Clubs are our fiercest enemies" in fact, she stated, for "if they are made to predominate, in the eyes of the student-body, there is no hope of getting real congregational singing." Father Boyle then asked the speaker's opinion relative to the so-called "liturgical choirs" which, vested in surplice and cassock, tend to occupy the center of attention and discourage the people from singing. Mother Stevens replied that this was a difficult question to solve: a vested choir, particularly of boys, admittedly had its useful and proper function in the Mass; but admittedly too it tended towards making the singing a performance by specialists rather than a congregational affair. In reply to another question from a member of the audience, she stated her opinion that some sixty schools out of the three-hundred and sixty in the New York Archdiocese gave some training in the Chant; and in some of the schools where no Chant was being taught,

this was due to the difficulty in procuring properly trained teachers. In the same connection, an interesting bit of information was furnished by the Reverend Justin Mulcahy, C.P., of West Springfield, Massachusetts, who rose from the audience to state that "Marywood College in Scranton, Pennsylvania, has as far as I know, this unique distinction: it requires the *formal* study of the Chant as a necessary qualification not only for a music-degree, but for *all other degrees* as well." This was corroborated by Sister M. Lucretia of the same institution, who testified to the popularity of liturgical singing among the students, who "are taught the Chant-rhythm and notation during their freshman year, and continue their study of Gregorian through the four years of college, having a class of one hour a week."

Father Daly, the general chairman, then announced the project being attempted during the Week of singing Compline congregationally in the Cathedral, which was begun at 5:00 P.M. the previous day. He urged all present to attend the service scheduled for today, and to remain for a brief practice at the close of the afternoon session.

Before introducing the next speaker, Mr. Maurice Lavanoux of New York City, the Chairman paid tribute to his zeal in the cause of liturgical art, particularly through the Liturgical Arts Society, an organization of which for many years he had been the moving spirit. In their attention to the external fabric of the liturgy, he stated, the members of this group never lost sight of the more important aspect of worship in its relation to their personal lives, having for instance their own choir devoted to the singing of Gregorian Chant, and other similar activities. Its artists and craftsmen were concerned with the esthetic side of worship, he contended, not in any spirit of meticulous sensitiveness or dilettantism, but simply "with this one idea in mind: to give God what is the best: the most genuine, the most in accord with the mind of Mother Church." He then introduced Mr. Lavanoux, who as editor of *Liturgical Arts Magazine* was well qualified to discuss the topic assigned him: a treatment of the relationship between art in the liturgical sense, and Catholic parochial life.

LITURGICAL ART

MAURICE LAVANOUX

"**L**ITURGY is life, as faith is life, and the Church is a living body. Liturgy and the interpretation of the liturgy never can become identical with archeology." I begin with this quotation from an article by Father Jerome Gassner, O.S.B. on "The Threefold Nativity," in the November (1944) issue of the *Homiletic and Pastoral Review*, because it is really the keynote of my talk — with apologies to Father Gassner — if he is here this morning.

Among topics that may be deemed explosive we can surely number art. That is particularly true today when we find ourselves in the midst of an evolution concerning all the various manifestations of art.

There are two ways in which this subject can be discussed. One is less disturbing than the other. The less disturbing method is to speak of generalities and state axioms based on acceptance of the banal. The more disturbing method — and more interesting, it seems to me — is to place art in its vital element; that is, in life — our own life. Need I say that I prefer the more disturbing method!

A great deal of lip service has been paid to those arts that can rightly be termed liturgical — those arts more directly concerned with the sanctuary where the ceremonies unfold in all their dignity. This lip service extends, of course, to other manifestations which are more properly called the externals of liturgical art — which relate to other parts of the structure, to the building itself. The culmination of this lip service is expressed by the time-honored platitude (for it is a platitude today) that the Church is the Mother of the arts. We shall see.

On more than one occasion I have tried to give some reason for the rather sad state of religious art during the past decades in this country; and I offered as a reason the fact that, in the early days of our country's existence, the immense job of carving out a living from the land was not conducive to the creation of beauty insofar as religious art was concerned. People relied to a great measure on European sources — hence one reason for our inferiority complex, which still exists today. We have only to read, for example, the chapter on "Washington Irving in England" in Van Wyck Brooks's recent book *The World of Washington Irving* to realize how utterly dependent we were on Europe, in developing our taste for sham Gothic buildings, Chinese pagodas and Roman temples. Later, as a reaction against this state of affairs, we entered into a period known as the pseudo-Gothic revival. Under the influence of the proponents of this period a great deal of excellent archeological work was produced, but this worship of the past smothered creative work and covered the land with still-born structures, designed according to norms no longer valid. It would be easy, but hardly profitable at the moment, to enlarge on this point. But the hope can here be expressed that we are at last done with such a misunderstanding of our legitimate artistic heritage, and that we are at the beginning of an era in which we can function as normal and healthy human beings of our day.

If religious art, today, is to take its place in the glorious chain of tradition and in tune with the normal aspirations of the people, it should be a living art. The artists and craftsmen are in our midst but the good ones have been largely ignored. Many of the best have scorned to work for the Church because they could not see

any future in such work. We all need a change of attitude in the matter — a change of heart. The architects also have a job to do. If those who are to be entrusted with the design of our future churches can “clean house,” and if the architectural schools can “soft pedal” the historical phase of teaching which prevailed in the past (at any rate, it prevailed when I was studying at Columbia University about twenty-five years ago) we may have a generation of architects who will shun the beautiful paper-technique and who will rely more on an intelligent and logical approach to their problems. The leadership of a new generation and a few of the older generation could do much to bring sculptors, painters, craftsmen, into the procession. The purveyors of repository art will continue to ply their trade, of course, because, under the present set-up, they are incapable of improvement. What is sorely needed, then, is an active sponsorship, on the part of the potential client — the clergy — of competent artists, and particularly those who have not yet been drawn into the orbit of religious art. Many of these artists will have to be guided in the niceties of religious appropriateness and liturgical requirements. It will have to be made clear to them that whatever they produce for the Church is made for *use* and for the edification of the faithful. A number of them will have to temper their professional ego and appreciate the value of proper religious norms.

One way to reach an understanding of proper religious norms — not only for artists, but for the architects and their clients, would be to call attention again to several articles in the new code of Canon Law which legislates for us in the matter. Article 1164 states that “Ordinaries should see to it, after hearing, if necessary, the advice of experts, that in the construction or repairing of churches the forms received from Christian tradition, and the laws of sacred art, should be observed.

Article 1279 calls attention to the fact that “No one is permitted to place or to order to be placed in churches, even in those of exempt religious, or in other sacred places, any unusual image unless it is approved by the Ordinary of the place.” This text reminds me of the strict prohibition of the Council of Trent (session 25) against exhibiting *unusual images*. By the term *unusual image* was meant an image that represents persons or events in a manner which has no justification in either Holy Scripture or tradition. Thus to represent the Holy Ghost in the form of a young man has never been sanctioned, but rather reprobated by the Church; likewise the representation of the heart of Jesus for public use, or the figure of a three-headed man for the Trinity, are not allowed.

Article 1296 refers to the matter and form of liturgical appurtenances; here the liturgical prescriptions (decrees of the Sacred Congregation of Rites), ecclesiastical tradition, and the laws of sacred art — in the best possible manner — are to be observed. This last

article of Canon Law bears more directly on liturgical art as such, and it is significant that these liturgical prescriptions are more often observed by those who are often accused of being *modern* than by those who take the far easier road of indifference or mere following of *what has been done* without any reference to what is required by the prescriptions of a Roman Congregation with authority to legislate in such matters.

Having called attention to these three articles of Canon Law which are surely known to the majority of those present here this morning (and I mentioned them only to show that I, too, was aware of them) it is only fair to mention certain papal pronouncements relative to *modern art*.

I am particularly anxious to state now what the legislation of the Church is and what the papal pronouncements really are so that we may be able to distinguish, in any discussion concerning religious art of today — modern art — what we are allowed to do as against what individuals may not want us to do because it runs counter to their prejudices. The truth of the matter is that we are really allowed wide latitude.

To return to certain papal pronouncements concerning modern art — or I should say “so-called new sacred art” because that is what Pius XI was talking about in his address of October 27, 1932, on the occasion of the dedication of the new Vatican Picture Gallery. Unless one is absolutely set in the worship of past achievements there is nothing in the Pope’s address that can be taken amiss by any artist working in the legitimate media of today. For example, in this address of 1932, Pius XI states: “Care should be taken that this so-called modern art in religion does not disfigure the house of God and places of prayer in the forms of construction and decoration. . . . Sacred art has no foundation for its existence, no reason to exist, unless it represent spiritual ideals. The Church has her laws concerning sacred art and she will not admit into the house of God works of art that are foreign to the Christian tradition.” Here we are again back to the three articles of Canon Law already noted.

Those who have long memories may recall a note in the *New York Herald Tribune* of October 2, 1932, which echoed an article in the *Osservatore Romano* of September 12, 1932. It is important to observe that the editor of the *Osservatore Romano*, Count de la Torre, referred to the displeasure — or rather the condemnation of the Pope — of certain examples of *so-called* modern art shown in an exhibition of contemporary German Catholic art, held at Essen, and reproduced in the German Catholic weekly, *Der Feuerreiter*, published at Cologne. Unfortunately the tone of the *Herald Tribune* dispatch (which, by the way, was headed “Pope condemns modern art,”) was very misleading as it gave the impression that the Church, as a body, had once and for all condemned all attempts to do anything in

art which was not in imitation of the past, whereas the Holy Father only condemned those examples of extreme modernism shown in this Essen exhibition. It was likewise unfortunate that Count de la Torre's personal dislike of anything short of imitation of objects in the Vatican Gallery led him to neglect to point out the distinction that can be drawn between all that is purely idiosyncratic or undisciplined sentimentalism in modern art, and that which is an honest and legitimate effort to make the arts more effective in the service of religion.

Times change, and with them, man's outlook changes likewise. To say that we today see nature or art as did the men of the thirteenth, or other bygone century, see it is to violate common sense. It is true that we have no longer a *living* tradition of art and we are confronted with a problem greater than ever faced man in history before; the problem which is to create a living tradition in the midst of an active civilization. That is the crux of the difficulty. Our problem is not so much to pay homage to a hollow conception of tradition; it is rather to seek the link with authentic tradition, and that means seeking a living art. Nothing — whether it be the articles of Canon Law or papal pronouncements, forbids us to seek for and work for such a link. Within the limits set by decency and an appreciation of the spiritual values of religious art, artists are at liberty to give full scope to their God-given talents.

After a consideration of artistic norms we can give some thought to the liturgy itself. Here a layman is on more dangerous ground. However, a layman who is interested in the building and decoration of churches, in the planning and design of the interior fittings or appurtenances, must necessarily have at least a bowing acquaintance with the liturgy.

And the liturgy — the liturgical movement — is also the concern of the laity — perhaps it can even be said that a good deal of the indifference shown by so many of our congregations, stems from their lack of understanding of liturgical matters because they are not informed of them. As a matter of fact, if a layman evidences definite interest in the liturgy — in the externals of the liturgy — he is likely to be labelled a *liturgist* (a pseudo-liturgist), the word then having the connotation of queer or interloper. So much for a mild defense of the liturgically-minded layman.

When we emphasize the excellence of the liturgy for the formation of the spiritual life — and, by extension, for our appreciation of the artistic manifestations of a spiritual life, it is not intended to detract from the relative importance of extra-liturgical exercises, such as meditation, retreats, examination of conscience. Such exercises have their importance to combat the influence of a certain pagan atmosphere which surrounds us in the world, and to prevent us from falling into the rut of indifference concerning the accomplishment of the highest and most moving liturgical functions. As always, it is a ques-

tion of putting *first things first*. If this is so, it surely must follow that those objects which are used in the performance of the liturgy should be of the first order — in design, quality of material, and excellence of workmanship. The liturgist then (the lay, the artistic liturgist) is, in truth, the realist of the liturgical movement.

In this connection between the reality of the liturgy and the reality of a living art of our times, permit me to quote from an authority with whom you are familiar — Guardini's *Spirit of the Liturgy*:

The liturgy wishes to teach, but not by means of an artificial system of aim-conscious emotional influences; it simply creates an entirely spiritual world in which the soul can live according to the requirements of its nature.

The same can be said for the need of an atmosphere in which a vital, living religious art can develop — according to the requirements of its nature — and untrammelled by the emotional gyrations of past-conscious obstructionists. To quote further from Guardini:

The Church has not built up the *Opus Dei* for the pleasure of forming beautiful symbols, choice language, and graceful, stately gestures, but she has done it — insofar as it is not completely devoted to worship of God — for the sake of our desperate spiritual need. It is to give expression to the events of the Christian's inner life; the assimilation, through the Holy Ghost, of the life of the creature to the life of God in Christ; the actual and genuine rebirth of the creature into a new existence; the development and nourishment of this life, its stretching forth from God in the Blessed Sacrament and the means of grace, towards God in prayer and sacrifice; and all this in the continual mystic renewal of Christ's life in the course of the ecclesiastical year. The fulfilment of all these processes by the set form of language, gesture, accomplishment and acceptance of the faithful, together constitute the liturgy. We see, then, that it is primarily concerned with reality, with the approach of a real creature to a real God, and with the profoundly real and serious matter of redemption. There is here no question of creating beauty, but of finding salvation for stricken humanity. Here truth is at stake and the fate of the soul — life. All this is which must be revealed, expressed, sought after, found, and imparted by every possible means and method; and when this is accomplished, lo, it is turned to beauty.

Further, Abbot Herwegen, of Maria Laach, remarks:

the liturgy has *developed* into a work of art; it was not deliberately formed as such by the Church. The liturgy bore within itself so much of the seed of beauty that it was of itself bound to flower ultimately. But the internal principle which controlled the form of that flowering was the essence of Christianity.

Again, I say, the liturgist is, in truth, the realist, and the interpreter of that beauty which is inherent in the liturgy.

So if the liturgy has developed into a work of art, it would seem reasonable to expect that the externals of the liturgy — that is to

say, the arts at the service of the Church in the performance of the liturgy, should also savor of art. It would also seem reasonable to say that, at the present time, the Church, the bark of Peter, is truly in need of a thorough overhauling in this respect. The barnacles which have become so attached to the hull of that venerable craft must be scraped off and a new crew placed aboard. The crew of the *lowest common artistic denominator* must be beached.

One of the major stumbling blocks in the performance of such a needed overhauling is the timid soul. In the realm of art, this timid soul is often bewildered today. When he has acquired a smattering of artistic slogans, based perhaps on a trip to Europe and a possible reputation as a collector of *art objects*, this timid soul can become a positive nuisance. Any evidence of a fresh approach to religious art stirs his ire and disturbs his equanimity; he then becomes articulate to an alarming degree. He appeals to tradition — his amputated and moribund tradition. He speaks glibly of Michelangelo, of Raphael, of Giotto, perhaps even of El Greco. He orates on the marvels of the sculpture of the great cathedrals, without realizing that some of the details of this sculpture — if he ever looked closely — would send him into a righteous frenzy. He appeals to the artistic legacy of the past. Having stirred his frenzy to the emotional boiling point he soon forgets that the blessed artistic legacy would never have been accumulated if he — poor timid soul of our day — had had any influence in those days of great achievements. He will often accuse a living artist of scorning tradition, whereas such an artist, precisely because of his vitality, will probably be working in the clear stream of authentic tradition rather than wallowing — as does our timid soul — in the mud flats of a pseudo-past. This timid soul — and he can really become as violent as a woman scorned — will consistently sabotage any attempt to achieve a piece of living, religious art.

I have been told that many among the clergy are waiting for architects who will show them what a living art in church building can be and who will design churches along modern lines. Again may I say that there is a good deal of lip service paid to the idea; but, alas, when an architect, or a painter, or a sculptor does do something about this he is more likely to be black-listed, or perhaps — and this can be worse — advised to be prudent. Blessed virtue of prudence — all too often the haven of the timid soul.

In a way, it is easy to understand the acrimony of certain artists who have found, in so many potential clients, a lack of sympathy. Inversely, the hostile attitude of some of the clergy comes from the fact that they have observed, in too many artists, an almost total disregard for and miscomprehension of the liturgy. The solution, of course, is for each camp to understand and appreciate the other's logical aspirations and requirements. In other words, common sense

and honesty, but with a dash of imagination and daring. And let me add that it is a fallacy to believe that the people — the members of the average congregation — are not yet ready to accept legitimate modern art, whether it be in the design of a new church or in the arts which serve to embellish it.

It seems to me, also, that the diocesan press could help matters, too. We seldom see illustrations of works of art in our diocesan papers, nor do we find articles informing readers of what is being done artistically beyond narrow parochial limits. I know that an occasional article — perhaps with an illustration — will find a niche in a diocesan paper, but all too often it will feature the misguided efforts of a young man or young girl who may have spent 1496 hours to make a model of Chartres Cathedral out of match sticks — or perhaps an equally misguided soul will have painted sacred symbols on the leaves of trees. The editor of a diocesan paper (and several have told me) claim that the paper shortage makes it impossible to include worthwhile news on art. Today there is the further handy excuse: "Don't you know there is a war?" — but it was much the same before. That's as far as I will go on that subject.

In conclusion let me repeat Father Jerome Gassner's words, quoted at the beginning of this paper: "Liturgy is life, as faith is life: and the Church is a living body. Liturgy and the interpretation of the liturgy can never become identified with archeology."

Nor can the arts devoted to the Church — liturgical art!

On finishing his discourse, which was enthusiastically received by the audience, Mr. Lavanoux was requested to explain the project recently undertaken through the agency of the Citizens' Committee (36 E. 36th St., New York City) to supply altar-panels for the various military chapels at home and abroad. According to his explanation, donors are secured for each tryptych, an artist is engaged to paint it, and after having been examined by a jury of artists, the selected panels are distributed among Chaplains who have applied for them. In response to another question, the speaker explained (with the Chairman's assistance) the meaning of the term "repository art," which apparently is the English equivalent of the art known as "Barclay Street" in this country. He also stated, replying to another question, his approval of the much-debated statue of the Pieta in the church of St. Thomas the Apostle in Chicago. This concluded the discussion; and after a few brief announcements, the Chairman declared the meeting adjourned; and the closing prayer was then recited by Monsignor Fitzgerald.

(The meeting was recessed until 2:30 p.m. the same day.)

Afternoon Session — December 29

The meeting was called to order by the Chairman, Father Joseph Loneragan, pastor of St. Bernard's church in Pittsburgh, Pennsylvania. After the opening prayer had been recited by the Honorary Chairman, the Right Reverend Monsignor Joseph P. Donahue, Vicar-General of the Archdiocese of New York, the Chairman briefly explained the purpose of this session, which was to supply a factual picture of parochial life in urban and rural centers from the liturgical point of view, from pastors whose work in this field had been outstanding. He then introduced the first speaker, the Reverend William A. Tennien, pastor of St. Mark's church in Fairfield, Vermont.

THE POSSIBILITIES OF LITURGICAL LIFE IN RURAL PARISHES

REV. WILLIAM A. TENNIEN

I HESITATED a little in accepting the invitation of the Reverend Secretary to address this session of Liturgical Week on "The Possibilities of Liturgical Life in Rural Parishes," first because I am no longer in a strictly rural parish, for St. Mark's is a small parish on the outskirts of the city of Burlington; and second, because during my twenty years as pastor in the very small rural parishes I am supposed to discuss in this paper, I never did anything about developing the liturgy in their Catholic life. I have always been a sort of armchair liturgist, one who reads everything he can get hold of on the subject, but who just never gets up from his chair to do anything about it.

However, it has always seemed to me there are two distinct parts to this liturgical revival. One is the movement toward a better understanding, on the part of both clergy and laity, of the various functions which go to make up our Catholic worship. This is adult education; it is speculative; it is part of the process of knowing. The other part has to do with action, with doing; and it consists in the effort to bring about a fuller participation of the laity in our worship. It is really an effort to get the laity to exercise its priesthood.

Now, I spent the first twenty years of my priesthood in my own adult education. Then about three years ago I was named pastor of the newly formed parish of St. Mark. We had to build a new church. It is the working out with the architects of the plans for this new church that I should like to make the subject of this paper. A discussion of our approach to the building of St. Mark's can, I think,

contribute to the development of the liturgical life of rural parishes, and so it would seem to be justified here, but in no less degree can it contribute to the liturgical life of urban parishes as well.

The architectural approach to St. Mark's was not architectural at all — at least, not in the generally accepted meaning of the term. One might almost say that our architectural approach was liturgical, in the sense that we made an effort to interpret the liturgical mind of the Church in terms of brick and mortar. We tried to express with brick and mortar what the Church thinks a parish church ought to be.

It seemed to us that a parish church is essentially a building constructed for the purpose of protecting the parishioners from the elements while they offer the Holy Sacrifice of the Mass. It is not primarily a temple; it is not primarily a place to pray; it is not primarily — let us recognize it — a place for the reservation of the Blessed Sacrament; it is not primarily a place for preaching of the Word of God, nor a place to make the Way of the Cross, nor is it primarily for novenas. Much less is a church primarily a glorified, even consecrated, art gallery for the display of the arts of man, his sculpture, his painting, his glass, metal work, design; it is not even primarily a place to baptize our children, to marry them when they grow up, or to pray over them when they die. A parish church is not any of these things first; yet it can be, and should be, all of them secondarily. First of all, and before all other things, a parish church is the place where all the members of the parish family gather round the Altar of Sacrifice with their pastor, and together offer their Lord Jesus Christ as Victim for their sins. "This is My Blood of the New Testament which was shed for the sins of many." A parish church is the place where we shed that Blood. It is the place where we offer Mass.

All through the designing of St. Mark's the architects never lost sight of the fact that the most important thing in any church is the altar, and everything else must be subordinated to it. We began our planning, therefore, with the altar. In our minds we went out to our plot of land on North Avenue, selected the spot where we wanted the altar to stand, designed it and built it. Visualizing my parish family attending Mass there in the woods, we realized that if they were free to move about they would have the tendency to form a kind of circle round the altar, some opposite the celebrant and some at each end. It was recognized at once that no one would go behind the celebrant where he could see nothing.

This produced our second problem, the floor plan, the disposition of the congregation. In our case we divided it into three equal groups, one directly in front of the celebrant so that he faces them; and the other two placed at either end of the altar, to the celebrant's right and left. They thus formed three arms of a cross; while the fourth

arm, behind the celebrant, contains the shrines, pulpit, choir, organ, and sacristy. The form of the cross is not essential, though it is a lovely symbol; neither is the placing of the altar at the crossing, though placing it there does tend to give it deserved emphasis. However the same results could have been achieved had the church been square, round, semicircular, or any other shape, provided the people could gather round the altar. This to us seemed fundamental. About a year ago I wrote these few words to the editor of *Liturgical Arts*: "What we wanted to do was to pick up the Mass and hurl it into the very midst of the congregation. We wanted it to have the force of a bomb exploding — which is what the Mass has. That is best achieved by pulling it out of its seclusion at the bottom of a deep sanctuary at the far end of a long church and dropping it down among the people who are offering it."

Such a floor plan, dictated by the idea of the parish family gathered round its pastor for the celebration of the Mass, affords the best possible opportunity for the faithful to be present not just physically, but visually, in the sense that they can see what is going on. In our traditional long narrow churches of the basilica type, a great part of the congregation is so far from the sanctuary that Mass cannot be seen.

A solution such as St. Mark's affords a greater visual presence. The church seats 480 people, yet no person is more than ten pews distant from the altar. If it had been built in the conventional form, the wings on the right and on the left would have been placed behind the center one, and the sinner of the Gospel in the back of the church would have been thirty pews away.

If the faithful are really to offer Mass with us, if they are actively to exercise their own sacred priesthood, then I think they need to see the actions of the priest. The Mass is an action. And is it not of the nature of an action to be seen?

Three years ago all this was mere academic theory with me. We built our church, and for the last two years I have been saying Mass with my flock around me. Besides that, for the last year, I have been facing my parishioners one Sunday a month. In the light of these experiences I should like to offer this comment. These two things, saying Mass facing the people and bringing them up close around the altar, can do more, and I think they have done more in my parish, to bring about a better appreciation of the Mass than any other means could have attained. And it is all done so easily. It is not necessary to go through the agonies of adult education — and if any of you are under the illusion that adult education is not agony you should have been with me during the last twenty odd years in my various rural parishes. Nor did we have to "sell" them the Dialog Mass, or teach them to use their Sunday Missals. Their liturgical progress was accomplished by simply walking around behind the altar, motioning

to the people to step up and see what was going on, and then starting Mass. The closing-in of the huddle, not only to see, but to perform, the Sacred Mysteries, "sold itself" to them. Our architects realized that the function of a church is to provide an adequate place for the celebration of Mass. They strove to make St. Mark's functional. Let me repeat: a church is for use; it is not a museum piece.

Then we approached the problem of the structure itself. We had to have walls and roof, doors and windows, floors and ceiling. In attacking that problem, we felt that it has always been the true position of the Church that she can adapt herself to, and put to her use, anything that is good. She has done that throughout the centuries, and each succeeding generation has been astounded, often shocked, that she has done it so well. As a matter of fact one of the glories of the Catholic Church is that she is, culturally speaking, always in flux, adapting herself to each age, each climate, each political regime and each social system. So too in her buildings, she is not tied to any material or to any particular style, so long as they are worthy, and in keeping with her religious spirit. She began by constructing her churches according to the best building practices of the day. They were found in the Roman basilicas, which were the courts of justice in the Roman Empire. Since that time there has been a continuous evolution in construction, brought about by the exigencies of the growing Church, and the introduction of new building methods and materials. Even the Gothic arch, which is science's greatest contribution to sheer beauty — the only thing that competes with it is a modern streamlined bomber — even the Gothic arch was brought about by the engineering necessity of getting more light into the great churches of the Middle Ages. That the engineer was also a great artist is fortuitous.

With reinforced concrete and structural steel at his disposal, an architect today rarely designs a truly "Gothic" church. Instead he builds his church frame with these modern inventions, and then veneers the whole structure with whatever "style" he or his client might select from ages long past.

Now what I have always maintained, and started out to demonstrate in St. Mark's of Burlington, is this: we can build a church in the construction idiom of 1942 (that is the year in which we built), definitely modern, which would fulfill all the requirements of the liturgy, and yet be beautiful, elevating, spiritual.

The architects were instructed to forget they had ever seen a church of any kind before, and to design the walls and roof in the best of today's building practices. We used plastics, aluminum, stainless steel, glass block, steel girders, not because they were new, but because they seemed best fitted to our needs. I abhor using things that are modern just because they are modern, just as I abhor using things that are old just because they are antiques. In the same way,

we used brick and mortar — which are as old as civilization — lovely oak, walnut, maple, copper, bronze, terra cotta, marble, ceramics, the lowly plaster and wrought iron — not because they were the media of the ancient craftsmen, but because they too best solved our problem.

I might as well admit it. St. Mark's has a secondary purpose, which is not within the scope of this paper. I am sure you will pardon me however, for putting in this "plug" for my thesis. It was built also to prove that a church can be as contemporary as a V-3 rocket and still be what a church ought to be — beautiful, warm, inviting, devotional and inspiring, a veritable house of God, worthy of the Mysteries enacted therein.

Whether or not we have succeeded will be for the parishioners of St. Mark's, and time, to decide.

Before closing may I say something about Mass facing the congregation. Like myself, His Excellency, Bishop Brady, was in favor of the idea, but with both of us it was only a theory. He felt that the faithful should have an opportunity to see whether they liked it or not. At the same time it was felt that a true estimate of its worth could not be had by one or two trials, but that the period of trial ought to extend over a relatively long time in order that the newness of it, its strangeness, might wear off. The experimental plan was hit upon, therefore, to try celebrating Mass facing the people one Sunday a month for a year. At the end of the year a survey was to be made to find out the reaction of the parishioners to the practice. The decision of the Bishop would depend largely on what would be disclosed by the survey.

The year ended this month, the first Sunday. The survey was made by means of a questionnaire. The results were overwhelmingly in favor of continuing Mass facing the people, not just one Sunday a month but all the time. In fact, there was not a single vote cast against it. Upon learning the results, His Excellency immediately gave permission for Mass to be celebrated with the priest facing the people all of the time in St. Mark's parish church. It was not mandatory. The permission is to be used at the discretion of the pastor of the parish.

At the conclusion of Father Tennien's paper, the Chairman immediately introduced the second speaker, the Rev. Joseph Cirrencione, pastor of St. Francis Assisi church in Rochester, New York.

THE POSSIBILITIES OF LITURGICAL LIFE IN CITY PARISHES

REV. JOSEPH CIRRINCIONE

I SHOULD like to begin by giving you a bird's eye view of my parish. It is an Italian national parish situated not far from the heart of Rochester. In normal times attendance at the Sunday Masses averages close to two thousand including the children. We have no parochial school, and consequently, no Sisters' convent. Ninety-five per cent of the children attend two public grade schools in the neighborhood; and about the same percentage of our teen-age youngsters attend a public high school in the vicinity.

We in Rochester have been fortunate in having enjoyed the privileges of the present state-wide release-time program of religious instruction for over twenty years, through an arrangement with the local school authorities. As a result, during the ten and a half years that I have been stationed at St. Francis of Assisi parish, the job that has occupied most of my time has been that of catechizing. At the present time, we have under weekly instruction about seven hundred children, and about two hundred and fifty high school students. Practically all of the catechizing is done in our parish hall, which was built by the parishioners themselves about four years ago. It consists of two floors: a basement in which are located two class rooms with a spacious game and work room, and an upper floor where the gymnasium is located.

The parish is fifteen years old. As in the case of many national parishes where the people are poor, the population shifts a great deal, since not many of them own their own homes. Moreover when the more fortunate ones do get in a position to buy a home, they generally seek it elsewhere in the so-called better neighborhoods.

My interest in the liturgy dates back about six or seven years. Frankly, I have about the same feelings towards my awakening to the place of the liturgy in my life as renowned converts seem to have about their conversions. All my theology, moral, dogmatic, and ascetical, seemed suddenly to fit into a definite pattern when I "discovered" it. A lot of things I had known before now seemed to take on new light and meaning. I had a feeling that I had found a pearl of great price. I became hungry for all the literature that I could get on the subject. I had been receiving *Orate Frates* for about a year as a gift subscription from a friend. Now I began to read it. I looked up all the back copies, reproaching myself all the while that I had been so careless with such treasures.

One of the first things I did was to separate Benediction from the Sunday High Mass. Then I began to persuade my parishioners to allow the Mass of the day to be sung instead of the daily Requiems.

I conferred with my organist and got her to fall in line. No more reciting of the *Gloria* or *Credo* or chopping up of the *Dies Irae*. I took over the direction of the choir myself; and with the assistance of Father Benedict Ehmann began to train them in Gregorian. The Sunday High Mass became the Parish High Mass, preceded by the *Asperges* and celebrated by the pastor.

The Sacrament of Baptism began to receive more attention. I got my altar society to take new interest in the baptismal font. Henceforth it was kept immaculately clean. I ordered copies of the Liturgical Press booklet on Baptism. I put them into the hands of the sponsors in an effort to get them to follow the ceremony more intelligently. We tried to make the baptismal ceremony as impressive as possible, and made it a practice to give the male sponsor, at the proper time in the ceremony, a new beeswax candle lit from the flame of the baptismal candle that has been burning during the ceremony, to hold. In the event that the mother is not present the sponsor is told to take it home to her. During the week following, each mother receives a baptismal certificate, enclosed in a letter explaining the significance of the rebirth of her child, and suggesting that the candle and certificate be put away with the child's baby clothes to be brought out at a yearly celebration of the anniversary with the sponsors. In the event that the mother is present I suggest churching her after the Baptism. Generally the mothers do accompany their infants to church, since the parish bulletin announces each Sunday that churching of mothers will follow Baptisms. The mothers use the same candle during their blessing which during the baptismal ceremony was used to signify the new life of their infants. They are also given a beautiful folder put out by the Pio Decimo Press with the prayers in Latin and English so that they can follow the ceremony.

Sunday afternoon is often rounded out with Compline and Benediction. Not always however, for frequently there are not enough people present able to sing Compline; and the older folks who make up most of the slim congregation on Sunday afternoons still prefer the rosary.

The Church Year has had new meaning for us at St. Francis' since I became interested in the liturgy. The sodalists have been persuaded to make "Advent wreaths" during Advent, hanging the largest of them in church. One year all our sodality meetings were centered around some liturgical practice, with a guest speaker to explain the significance of what we had done. One of the most memorable was the blessing of the homes of the parish from the door of the parish hall, and the blessing of the doors in the hall on Epiphany.

In preparing my sermons, I inevitably began turning to the Missal and to Abbot Marmion's books. My catechetical instructions took a new turn. I couldn't find anything written for public school children to suit my new tastes, so I wrote my own. I gave the children's Mass

on Sundays my special attention. When we had built our hall, the crowded condition at our nine o'clock Mass in church was relieved by having a special Mass for the children who were unaccompanied by parents, in the hall at nine o'clock. Here, without the adults to distract us, we tried to follow the Mass with a prayer book, reciting many of the prayers together. For a while we even had the children singing High Mass. But without the aid of Sisters and a parochial school, it proved to be too big a job to train them anew each year.

Two years ago we instituted the Dialog Mass at eight o'clock each Sunday. The sodality formed the nucleus around which we tried to build up congregational participation. We sold the *Stedman Missal* and the *Leaflet Missal* in the vestibule. At sermon time, we practiced pronouncing some of the Latin words for a few minutes before the sermon, which itself was generally an explanation of the Mass. When we started the Dialog Mass, I had envisioned the day in a not too distant future when all the Sunday Masses outside of the High Mass would be Dialog Masses by popular demand. Actually, after two years, the numbers at the eight o'clock Mass, the Dialog Mass, have not increased perceptibly. It is more or less the same small group of faithful sodalists who still make up the nucleus of the group that participates. We have never made many converts to the Dialog Mass among the adults, and without the sodalists I am sure that we couldn't carry on.

And that brings me to the next phase of this paper, a personal and frank judgment on the liturgical practices instituted in my parish. In general, I would say that, in my experience, the popular reaction to most of these liturgical practices has been disappointing. Not that they have made no impression, or been entirely unappreciated, or that I would think for a moment of giving them up. Nevertheless, I did entertain hopes in the beginning that they would appeal to a greater number than they actually do. I did expect a greater effect on parish life than they seem to have had. I was especially disappointed in the reaction of the young people, to whom I had given particular attention, and upon whom I had placed my greatest hopes.

As a matter of fact, I eventually became aware of something that troubled me very much indeed. Some of the young boys and girls whom I was seeking to indoctrinate, with all the fervor of a young priest, were actually drawing away from me. A chasm began to yawn between us. Some of the girls even dropped out of the sodality, and we had a hard time interesting new ones. Most of the boys shunned the recreation program in the hall. Many high school students did their best to get out of religious instructions.

I withdrew into myself to do some thinking. Nothing seemed more necessary for them than the liturgy. I wanted nothing more than that they should all share abundantly in the divine graces that flow from

the liturgical functions. I had spared nothing to bring this about. Yet one fact stared me straight in the face: *I was failing*.

And then, it seems that God sent me a layman to set me straight. We talked and talked and talked. And for the first time I was getting the layman's point of view.

And here is what I was slowly made to see, *viz.*, that what had been lacking in my program was the true foundation: *spiritual formation*. And that I was getting nowhere in giving this formation because of a wrong approach. I was reminded that it was easy and natural for *me* to take to the liturgy. In a sense, that was my business. I had the time for it. I had the education for it.

But it is different with the masses. They are preoccupied primarily with other problems, temporal problems. They have neither the time nor the inclination to study, nor the education to appreciate readily the fine points of the liturgy. By forgetting that, and by taking it for granted that what thrilled me should thrill them too, I was actually trying to force something on them; and this they resented, except for a small group so faithful and so loyal to me that they automatically took to anything I espoused.

After I got over the first shock and had time to analyse my methods, I began to realize how utterly I had outraged all psychological principles. Perhaps I can explain better what I mean by an illustration. Let us say that I am out horseback riding, and see a runaway horse headed my way. I am the only one who can stop him. How will I go about it? I can stand right in his path and wait for him, or even charge towards him pinning my hopes on a collision to stop him and turn him back in the right direction. That's the method I had used in spreading the liturgy among my people. I had directly opposed their runaway, worldly course, with the full impact of the liturgy. A collision resulted; but the results were not favorable to the liturgy.

The way to stop a runaway horse, as I recall from the Western movies I used to see as a boy, is to start running in the same direction that the horse is racing; and as he draws near, to try to get a grip on the bridle. That's the crux of the whole operation. Get hold of the bridle. Once that is accomplished, one can begin to slow the animal down until his mad rush is checked, and then gradually get him to veer in the right direction.

This is the method I have been following in my parish for the past year. And thanks be to God, with apparently better success. It was a year ago that I got into Catholic Action; and that has begun to furnish the brightest hopes not only for the lay apostolate but for the liturgy as well. I don't talk about the liturgy so much any more. I scarcely ever use the word. But there is beginning to be a greater appreciation of the Mass and Communion and prayer in the lives of my young people than was ever before.

The appearance in this country of Michael de la Bedoyere's book,

Christianity in the Market-place, I find rather timely, because it makes it so much easier, for me at least, to explain what led me to Catholic Action; and it has finally convinced me that we must begin with Catholic Action if we are ever going to get the masses in our cities to live as Christians.

In the final analysis, the heart of the problem is this. There are terrific moral, social and economic problems that keep people from giving time and thought to the things of the spirit. Thus, for example, all our sermons on the beauty of the liturgy are usually wasted on a man living in sin, or on a married woman shirking her duty as a mother, or on young people staying out late at parties on Saturday night. Besides, there are economic and social problems which make people deaf to a purely religious appeal, and thus keep them from taking even the first steps towards a deeper spiritual life. And until we go into the market-place, or better, send our lay apostles into the market-place, speaking the language of the market-place, belonging to the market-place and solving the problems of the market-place, I don't think we can get the masses interested in the liturgy. Pius XI seems to confirm this in his encyclical *Firmissimam Constantiam* when he says: "This does not mean that works, commonly called social service, lie outside the scope of Catholic Action. Because these works aim at the practical application of the principles of justice and charity and are a means of winning the multitudes, *since souls often are to be reached only by relief of corporal suffering and economic need*, We ourselves and Our predecessor, Leo XIII of blessed memory, have recommended them frequently."

And to win such lay apostles, I feel we must be prepared to run in their direction for a while (in matters not sinful, of course) until we can get a grip on the bridle. We must be prepared to use a psychological approach suited to them rather than the logical approach more suited to us. We must be prepared to smile sympathetically instead of frowning and condemning. We must apply to them the warmth of love and kindness, of interest in their activities and their problems. Then we can begin to fashion them *our way*.

This is the method I have been using ever since we got into Catholic Action; and it is this method that has made it possible for me to begin to give young boys and girls what was lacking before, a spiritual formation, the formation of a Christian conscience and Christian mentality. When before I frightened them away, now I have gained their confidence. But I have done so by interesting them primarily in the apostolate, in the job of fighting for Christ in the world. And as Bedoyere says: "If the work is alive and prospers, a full devotional life for each member will automatically result." * Thus they eventually do turn to the Mass, to Communion, to prayer. Yet they do so not because their pastor is putting pressure on them,

* *Christianity in the Market-Place*, p. 105.

but rather because they are convinced that they need spiritual help desperately if they are going to be able to win souls for Christ. This may seem a roundabout way of coming into contact with the liturgy, but I think it is the approach best suited to the mentality of the masses today.

The third speaker of this symposium was introduced, immediately after the preceding paper, in the person of the Reverend John Fries, pastor of St. Mary's church in Catasauqua, Pennsylvania.

THE POSSIBILITIES OF LITURGICAL LIFE IN RURAL PARISHES

REV. JOHN FRIES

AS AN introduction to this short report it might be mentioned that every report of the past Liturgical Week was diligently perused before an attempt was made to write about the few efforts made along liturgical lines in St. Mary's Parish, Catasauqua, Pennsylvania. The glowing accounts, in those memorable volumes, of so many pastors whose activities in promoting an inspiring liturgical life in their parishes cover a much wider field than my own, make it very difficult for me to add anything new and constructive, if I am to avoid repetition in a gathering of this kind. Indeed, it seems that everything possible (not to say imaginable) in the liturgical field has been tried already, and also reported; so that additional reports of this kind can prove useful only in showing "how it was done" rather than to emphasize "what was done."

In selecting the most suitable method to start "moving a parish liturgically," a pastor might well take to heart for his own consolation the following Antiphons from the Breviary: "Turn to us, O Lord, just a little bit, don't be slow in coming to thy servants"; and also: "Let thy prophets be found well proven." In other words: constant praying; prudent, slow acting; and a well proven knowledge, seem to me indispensable to achieve even a little.

I prefer to sketch the liturgical efforts in my parish under the following three points:

1. They were done in unison with the neighboring priests.

2. They were accomplished chiefly through the work of the Sisters with the children.

3. They were greatly aided by the decoration of our church.

When St. Mary's Church was to be moved into the liturgical sphere, I thought it would be better if others were to join me in the moving. The idea of setting out to make a parish "a liturgical oasis in the desert of non-liturgical mediocrity" did not seem practical to me. Fortunately I found myself amidst a good number of confreres already somewhat interested in the "new trend," some having attended with me the Liturgical Week in Chicago in 1940, and the Mundelein Liturgical Summer School in 1941. In our frequent social contacts, it was natural therefore that the liturgy became a frequent topic of conversation, sometimes banteringly, sometimes in all seriousness. But we did not mind the form as long as *liturgy was the topic*.

Under such conditions it was only a short step to having more formal "Liturgical Conferences" among ourselves, which were attended usually by 25 or 30 priests, some of them being Sacred Heart Fathers and Vincentian Fathers from their nearby Monastery and Seminary. Dom Damasus Winzen, O.S.B., from St. Paul's Priory, Keyport, New Jersey, is to be highly commended for his brave and courageous attempts to answer all questions after he had lectured for one hour to us; and Father H. A. Reinhold succeeded superbly in stepping-up our liturgically slow-working brains. At present we await further enlightenment from two outstanding Catholic lay scholars: Dr. Dietrich von Hildebrand and Dr. Balduin Schwarz. We begin these conferences at 11:00 A.M. with a *Missa Cantata* and a homily; then the lecture takes place. After dinner we discuss the assigned subject sometimes for hours, and usually emerge with a clearer knowledge of our own ignorance and of the necessity to meet soon again.

There was also a week's retreat, preached in the nearby Sacred Heart Monastery by Dom Albert Hammenstede, O.S.B., which some of us attended; and we who did attend are ready to state that there was never a more interesting and useful week spent in retreat in our priestly career. Its good results can ready be seen in practically every one of our parishes; because the liturgy then began to penetrate into our meditations, sermons, and thus into all our parish work.

In the very first lecture we were advised to spend at least a year *studying* matters liturgical before thinking of *acting* liturgically. Fortunately for me, I could begin my "acting" with school children, being able to count on the undivided cooperation of the good Sisters who conduct our small school with just over 100 children. It is amazing what can be accomplished in general, but in the liturgical field in particular, when the good Sisters have, besides their en-

thusiasm, a thorough basic training in the field, and when pastor and Sisters are mutually careful to proceed together and in harmony.

There was need only of a few performances of the children's Dialog Mass, a number of High Masses sung by the school children, and one or two talks at the monthly meeting of the Altar & Mothers Society, to get the consent of the parents to keep the children half an hour longer every day for practising — and thus possible differences with the diocesan school superintendent were successfully overcome too. Compline followed very soon, first by reciting, now always by singing. The reading of the Epistle and Gospel by the altar boys from a special *Ambo* was next; and now for quite a while none of the major Feasts are celebrated in our parish church, without the altar boys' reading an explanatory text, to make it easier for the adults to follow and to understand.

A great impression is always made when on First Communion Sunday the children perform the Offertory procession in the way our late lamented Father Huelsman so eagerly advocated. All this, and many other similar endeavors, make extra work for the Sisters; but they consider themselves amply repaid by the visible enthusiasm of the children and the wholesome impression it makes upon the adults.

But there were also disappointments in store; and as we had feared, these came from the parish choir. We had succeeded in getting them occasionally to sing the Gregorian chant; and the rendition was not bad, at least not as bad as Eric Gill puts it: "in hearing it you would wish that a millstone were around your neck and you were in the depth of the sea." But it was not as smooth and polished as our children sang it, having been trained by a graduate of the Pius X School. Our attempt to overcome their feeling of inferiority by making the organist (who was only too willing) a charter-member of the "Catholic Choirmaster Correspondence Course" had just begun to show some results, when the Draft Board caught up with the organist, and that finished the choir! Now the children sing their Gregorian without any competition, to their own great delight and that of the pastor. Their parents *listen* in admiration to the angelic voices of their darlings, unable or unwilling to join them; and to be honest, no way has been found to alter this situation.

Not only has the singing thus made relatively poor progress, but we have found difficulty too in getting the adults to join in praying aloud. We have chosen the easiest form of the Dialog Masses: besides the Latin responses, we say the *Confiteor*, *Gloria*, *Credo*, *Suscipiat*, *Sanctus* and *Agnus Dei* in the vernacular; — and in spite of the fact that nearly everybody has a Missal, the participation of the adults leaves much to be desired. Perhaps, however, there is this extenuating circumstance with our parishioners: the fact that most of the adults *know too many languages*, the least of them being Eng-

lish; and nobody has as yet translated the Mass-prayers into Pennsylvania-Dutch, the language they like best.

Since we were unsuccessful in loosening their tongues to strong communal praying and singing, we tried to supplement this by engaging their eyes and ears. The monthly Society-meetings are always welcome occasions to treat of liturgical topics, not infrequently with film illustrations. A subscription, free for every family, was maintained with *Altar and Home*; liturgical pamphlets were distributed for use on certain liturgical occasions; some of the ladies were organized to make practically every vestment for the church; a permanent display of good religious articles was set up. . . . And lately, since, as somebody has expressed it so poetically: "the silver is jingling so brightly, and the paper is falling so lightly" into the collection basket, it has been possible to re-decorate the church along more appropriate lines. An artist was engaged who through his wide and successful experience had something to offer and who seemed only to be waiting for the proper incentive. We supplied him with the latter, the result being that his work in our church (chiefly script and a few well known symbolic designs) enables me to get the attention of the people at once, when I repeat before the sermon, the following admonition:

I hope you do not forget in entering the church to read the two sentences in the vestibule: "Enter thou into the temple of God that thou mayest have part in Christ into life eternal"; and: "I will go to offer my sacrifice at the Altar of God to be filled with the joy of new life." These words are to remind you that as a member of the Mystical Body of Christ, the Church, you come to church with other members of the parish for the sacrificial act on the altar. And it is this sacrificial act, instituted by Christ — the Holy Mass — which we have to perform here on the altar *together*, by order of the Church, to give God due honor and glory. That you may not forget that Holy Mass is the re-enactment of Christ's bloody Sacrifice on the Cross, you see before you the big crucifix with the lettering: "O saving Victim opening wide the gate of heaven to man below." Uniting ourselves with Christ's intention to sacrifice, we can look up hopefully to the Triumphal Arch above the Sanctuary, to the picture of the Most Blessed Trinity; praying as we read: "Glory be to God the Father, Son and Holy Spirit"; and continuing: "We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we give Thee thanks for Thy great Glory. Through Jesus Christ our Lord." Here we have the Catholic philosophy of life, which is *the glorification of God*.

There are other texts and symbolic pictures easy to read and contemplate, such as the representations of the Sacraments around the tabernacle, graphically portraying the fact that the Catholic Church is a "sacramental Church"; and one of the baptismal candle and garment, with the inscription: "Receive this burning light and keep thy Baptism without blame." But this should be enough of a report

about our efforts to foster liturgical life in our parish, and to convince everybody that the pastor must continue praying: "Turn to us, O Lord, just a little bit, and don't be slow in coming to aid Thy servants."

After Father Fries had finished, the fourth and last speaker on this forum, the Reverend John P. Monaghan, pastor of St. Margaret Mary's church in Midland Beach, Staten Island, was introduced.

THE POSSIBILITIES OF LITURGICAL LIFE IN CITY PARISHES

REV. JOHN P. MONAGHAN

THE Catholic Church, the Mystical Body of Christ, religion, each of these and all of these, to most people, is the parish they live in. What the parish priests and the parishioners *do* is to most of us the Living Church.

What is said in the parish pulpit is Christ instructing the people, the most solemn action of Our Savior's life is the way Mass is said on Sunday morning. The Charity of Christ is the parish priests in the confessional, with the sick, among the poor; the priest taking the necessary annual census, is a revelation of how courteously kind the Good Shepherd is. Masses of people know only what they see. If people do not see Christliness in these places, where they expect to find it (because they are told it is there), they will not be persuaded easily that the Church is Christ. The parish should be nothing less than the *Word*, all of it, made flesh and dwelling among us.

The Catholic parish must be Christ-centered. Worship, work, and all well-being of body and spirit, should be Christ derived and transmitted Christwise again. To attain this desirable condition, the parish must be alive in three great movements that in our day vitalize the whole Catholic Church. First, the theological movement that expounds the doctrine of the Mystical Body of Christ; second, the liturgical movement that calls for a more active participation in the liturgy of the Mystical Body of Christ; third, the social movement that urges us into the apostolate of the Mystical Body of Christ. No parish is active that is not alive with the life of the Mysti-

cal Body of Christ. When people know Christ this way, they will want to worship liturgically; and Catholic social action will come as natural to them as growth. These movements are separate only in a functional sense. Each of them starts from the reality that is the whole Christ. Christ honoring the Father is Christ the Workman, who is Christ the good Samaritan, the Good Shepherd, the Father of the Poor. The parish should be the whole Christ-life.

Where should we begin to make the parish a Christ-centered place where our worship of God and the work of our hands, and our social welfare, may become alive with Christ? Obviously the beginning must be made with oneself, specifically with oneself in relation to the Mass. Just as a family says its prayers the way it is, so a parish is the way it says the Mass. By the Mass you shall know them, priests and people. Each of us is formed in the spirit of Christ, chiefly by sharing in the sacred Action of Christ, the Mass. In the Christ life that is a Catholic parish, it is the Mass that matters; and unfortunately, to an increasing number of our people, it matters very little, for they have literally no say in it.

The revolution towards Christ begins with the Mass. The people have a part in the Mass, let them take their part, let them have a say in it and it will become their Mass. In that parish where the Mass is really the corporate worship of God, as good as word and work and mind can make it, the House of Worship and the beauty of it become the care of all the people. The liturgical parish is the homeland of the Catholic soul. That kind of parish seldom runs down, nor runs out on Christ, nor into bingo.

Here are a few steps on the way to make the parish a Holy Family, Christ-centered, soul and socially satisfying:

1. The people, particularly the children, should know the life of Christ, not only from books about Him, but from the daily reading of the Book of Christ that is the New Testament.

2. They should know the Mass book as a book of worship and the life of the Church.

3. The most important parish singing should be the Mass song; when the people cannot sing, let them speak their prayers aloud.

4. Everyone attending Mass should receive free a *Leaflet Missal*, which may be left in the pew and collected for re-distribution at the following Masses. This is not a pious luxury for empty hands: today, it is a spiritual necessity; and far more important than a sermon to a people increasingly collective-minded.

5. The House of Worship should immediately suggest the Mass. There must be a ruthless elimination of anything that suggests the pietistic bias and barter of Barclay Street.

6. The people's genius should be coordinated to attain this. It can be done by the direction of good craftsmen who should be paid as good craftsmen. We were fortunate in having the aid and direction of two excellent men in this department: Mr. Wilfrid Anthony and Mr. Robert Robbins.

These things are the necessary beginnings. When we move towards Christ any way: the theological way, the liturgical way, or by social action, Christ immediately becomes alive to us all these ways. For Christ Who is the science of our theology, Who is Wisdom, and the Father's love, the very Body of our being, is also our Liturgist, and the life and laughter of the happiest world; that should be a Catholic Parish Family.

At the conclusion of Father Monaghan's paper, the Chairman opened the general discussion, which was to include the material presented by all four of the speakers. Interesting contributions were made by the following: Father Bernard Shanley, of Strool, South Dakota (Sacred Heart parish) who gave a brief summary of the talk he delivered at the Chicago LITURGICAL WEEK last year; * Father Monaghan, who urged that the chief practical aim of the parochial apostolate of the liturgy should be to persuade the people to *become vocal* at Mass, and that the *Leaflet Missal* (published in various editions) should be made easily available to them for this purpose; Father Cirrincione, who described his success at getting young people to assist at Mass on week-days as members of Catholic Action groups; Father LaFarge, who mentioned the special Missals now available for use of German war-prisoners, distributed by the National Catholic Welfare Conference, etc.

At the end of the discussion-time, Monsignor Donahue was asked to address a few words to the assembly. He expressed, in the name of the Archdiocese, deep appreciation for the privilege of entertaining this gathering, particularly in view of the spiritual benefits he felt would accrue to Catholics of the metropolitan area eventually, as the result of it. He warmly thanked the speakers, and all the various workers who had helped in arranging the meeting. He then recited the closing prayer; and the meeting was adjourned for Compline, which was to be sung congregationally in St. Patrick's Cathedral by the participants at 5:00 P.M.

(The meeting was recessed until 8:30 p.m. the same evening.)

Evening (Closing) Session — December 29

The meeting was called to order by the General Chairman, Father Daly; and the opening prayer was recited by the Most Reverend John F. O'Hara, C.S.C., D.D., Military Delegate, who was acting as Honorary Chairman of this session. After a few words explaining the purpose of the paper about to be presented, which was to bring to a fitting close, on a military note, the

* *National Liturgical Week*, 1943, pp. 87-91.

deliberations of the present gathering, the Chairman introduced the speaker of the evening, the Right Reverend Monsignor Joseph F. Stedman of Brooklyn, New York, widely known editor and publisher of the "Stedman Missals."

THE LITURGY IN MILITARY LIFE

RT. REV. MSGR. JOSEPH F. STEDMAN

THE paper I am about to read is a digest of some 700 replies from Military Chaplains in response to a Survey Questionnaire. Their replies keep coming in by each mail. Seven hundred reports, each with 30 answers, totals 21,000. Even if I took but one word from each and were to speak at the rate of 100 words a minute, it would take three and one-half hours of your time. So I will try to condense my remarks.

But before commenting on the Survey Questionnaires received from a cross-section of some 4,200 of our brother priests, now serving the spiritual needs of our own flesh and blood in the armed forces, a word of praise is due them, together with our words of prayer. Often as I have written to them from the quiet cloister of the Nuns' convent where I serve as Chaplain, and as now I speak from the protected platform of a cathedral auditorium in a city that has never been bombed, I picture them out there in the hells of shells, adding a new chapter in the long and thrilling story of Christ's militant priesthood. A few weeks ago in Bishop O'Hara's office at the Military Ordinariate, I saw a series of four water-color pictures painted by a non-Catholic on the fighting front in New Guinea, each depicting a scene in just one Chaplain's daily chores: Father Redmond, O.P., pictured as he baptizes a convert, with the regenerating waters falling into a helmet; as he absolves a kneeling U. S. Marine, with the American Flag as a drape for the confessional; as he gives to another shirtless soldier the very Body of the God in Heaven at a makeshift altar camouflaged against planes in the heavens; as he anoints a dying Marine entering into his eternal furlough. Of just one Chaplain were these four pictures painted, administering the four Sacraments of eternal life amidst scenes of temporal death. But the Divine Artist, God Himself, with infinite joy and skill, paints the portraits of all our Chaplains and hangs them in His own Liturgical Art Gallery. Yes, our Chaplains have only one distinguishing mark on their uniforms; because of Government regulations they are not permitted as

yet to wear the priestly collar, but they may wear and they do bear the Cross of Christ to all. From our servicemen, we always get the report that the religious atmosphere is better when a Catholic Chaplain is present.

To these, our Chaplains, I owe all the source and reference material on which this paper is based, after examining their welcome answers to our 30 questions on the Liturgy (and Scripture) in Military Life. And now, without further delay, we proceed to Question 1, viz.: "The newspapers continuously carry stories about the religious atmosphere of the camps, some giving the impression that it is notably better than civilian life, others contending that it is substantially the same. What is your considered opinion in the matter?"

The answers to this question are rather disturbing. In the expressed opinion of the Chaplains, the state of religion is not at all what it should and could be, despite the opposite impression conveyed by high-pressure newspapers and Government leaders. Religion is not given its proper place in the Army because many commanding officers "cannot see it." Religious atmosphere in the Navy is "cloudy." It takes courage in a sailor to practise his religion, if not publicly, at least privately. From all branches we gather the conclusion that War is definitely not preserving religion; in fact, according to our reports, religion is gradually deteriorating, becoming worse as the War lengthens, bearing out the fears of the late Pope Pius XI, who solemnly warned that the "lights are going out" in Western civilization. The Chaplains observe that the warfront is detrimental to revealed and natural religion because of the paganism of officers and their bad example, the crowded and unnatural living conditions, the evil habits and language of barracks life, the brutality and beastiality of fighting technique, the frequency and proximity of temptations, the lack of moral restraint, fostered by itinerant stage canteens with their uncensored smut and blasphemy, coddled by mass production pamphleteers devoid of all understanding between right and wrong, liberty and license. In this respect, I noticed a book review some days ago, by Orville Prescott, book critic of a New York newspaper, stooping to the low ideal of offering sympathy to transport pilots out in distant lonely islands for the past two years "without women or whiskey," so he sobbed, despite all its sinful implications. And this in the staid, conservative *New York Times*.

The Chaplains report that the religious response of servicemen is better in combat zones and advanced areas, but worse in the training and non-combat camps in this country. Furthermore, men returned from the front become even more negligent. "Foxhole religion" is reported as the religion of fear, too often unfortunately without the motive of love, and so this type of religion ends when fear ends. Of course, it is only human to seek God when one is in danger or want, but the chief mainspring of New Testament religion is love, not

fear; its chief expression is adoration, not petition. By the same token, the keynote of the liturgy is praise rather than escapism. Hence, we may well ask ourselves, what has been lacking in our curriculum of teaching, and in our practices?

One representative report says: "To myself I seem to be a realist, seeing facts and reporting them, not blinding my eyes with the example of a few men who are living saints. I am connected with a field that puts bomber crews through their final training before going into combat. In the past three weeks, eight ships have crashed, 21 men have been killed, others badly hurt. I announce Mass for those killed, always a Catholic among them, and maybe three or four extra attend Mass. It is a daily occurrence to talk to men who dropped the practice of religion when they donned a uniform. Confessions are few and ill prepared. The way men clear the Chapel before Mass is over, amazes the Protestants with its speed and efficiency. I have greater numbers at Mass than the Protestants at their services, although they far outnumber us. So what? Only about 30 per cent of Catholic men here attend Mass on Sunday; about 18 per cent on holidays. And the Masses are at the most convenient times possible. With these facts, is it honest to rhapsodize over the glowing faith and ardent charity of the men? If I am wrong, tell me. I'd be glad to sing rather than croak. Does all this make you feel like jumping in the air and shouting 'Alleluia'? I've asked myself a thousand times: 'Why is it?' 'What can I do?' My answer is, 'the parents have failed, and there is not much you can do to counteract at least eighteen years of indifferentism.'" So much for excerpts from his letter.

This clear-cut picture of trends, visible to the majority of our Chaplains, makes plain the fact which most of us at home seem to fail to grasp, namely, that the bulk of our young Catholic men have not absorbed the parish priests' and nuns' instructions in Christian truth and too many are sadly lacking in Christian life; that only about 40 per cent really and honestly practice their Faith; that leakage is becoming more acute; that only the very great numbers of our Catholic population and the seemingly large attendance at parish Masses blind us to the decreasing influence of the Church in our national life. Of the replies received from Chaplains, 20 per cent report that religion in the Armed Forces is better than in civilian life; 56 per cent report that it is the same; 24 per cent report that it is worse.

The second and sixth questions of the Survey Questionnaire concern the use of Missals. Our clergy, religious and laity have supplied uncounted thousands of Missals to our men in the armed services. The N.C.C.S. of the U.S.O. has obtained 800,000 copies of *My Sunday Missal*. Our Confraternity has donated some 600,000. The Chaplains' Aid Association distributed 50,000. The N.C.C.S. has

also obtained over 3,000,000 copies of *My Military Missal*, while over 200,000 have been sent by clergy and lay people. The Chaplains report that 46 per cent of our Catholic armed men have received the *Sunday Missal*; 51 per cent have also received *My Military Missal*; 45 per cent of those receiving the Missal use it in non-combat areas; while 56 per cent use it in combat areas; 27 per cent never use the Missals they received. So often these Chaplains have reported that the use of the Missal helped so many thousands to "discover" the meaning of the Mass, how it is put together, how it "works," and, presumably, what it can effect. What we wanted to learn was, "is this wishful thinking or generalizing on a dangerous level from too few individual cases?" Some Chaplains made no answer. Those who did, very decidedly asserted that the use of the Missal instils a knowledge and appreciation of the Divine Liturgy. So many of them consider the placing of Missals in the hands of the boys as one of the outstanding achievements of the Catholic Church in this War. For this we are eternally grateful to the Clergy and Religious and Confraternity members who made it possible.

Those of us who are convinced that the three Popes, Pius X, Pius XI, Pius XII, were right in stating that the liturgy is the fountain-head of Christian living, know also that this knowledge and appreciation provided by the use of the Missal, is a truly great contribution to the formation of a Christian society. Well, then, our American way of life can only be lifted up into a Christian way of life by conformity to the Mind of the Church, expressed through the Voice of the Church. So many of the Chaplains regret that while much has been attempted and achieved in trying to build up the Christ-Mind through the Catholic press, education and various charities, yet far too little has been done in promoting an active and understanding participation at Holy Mass on the home front, and that active participation in war will produce no such miracle; that the liturgy, especially that of Holy Mass, should be the life-blood and breath of every Catholic; that while the Army is no religious novitiate, yet if their work of getting the servicemen to understand and use the Missal is to endure, it must be followed up by us at home.

Let me quote just a few typical excerpts from the Chaplains' letters. "When the Missal is used, the Mass, celebrated in Latin, no longer makes the soldier feel like a foreigner. By using the official prayer-book of the Church, he changes from an idle spectator to an active participant. He begins to realize that he as well as the priest at the altar are both members of Christ's Mystical Body; that he too takes his place on Calvary with Christ, the Priest-Offerer and Christ, the Victim offered; that intelligent use of the Missal changes an hour of boredom into an hour of appreciation;" one priest affirming that "weekday attendance at Mass tripled after a series of talks on the use of the Missal," that his "men don't say they have to go to Mass,

they want to go and, furthermore, they brought many non-Catholics with them. Instead of being on the traditional 'defensive,' actually they began to take the 'offensive.'"

One Chaplain's remarks may be quoted at greater length. "The *Sunday Missal* is the real Mass Book, inviting, informing, interesting, provided it can be explained and referred to from the pulpit. (Others too repeat the same, provided it be explained and referred to from the pulpit.) Our men ask us Chaplains to preach and instruct them frequently in the use of the Missal, lest they use it as a 'hit or miss' book. They really do want to be Mass-conscious, not just dreamers at Mass." And the Chaplains came to this conclusion, that in this day and age of books, books and more books, it is unfortunate that all our schools do not put greater stress on the use of the Missal in all religion classes as the one permanent Catechism and prayer-book for lifetime use. One priest writes: "I have preached the Mass exclusively for over a year, ever since I was commissioned. Instead of a sermon, I read excerpts from *My Sunday Missal* as the text with a comment on the central theme of each Mass, a highlight from the Epistle or Gospel, and finally I call attention to the 'refresher course' in religion from the Catechism review at the end of the Mass. Both my Bishops have encouraged me in this practice."

If you want just a few statistics on the question, you may like to learn that 25 per cent of the Chaplains recommend the use of the Missal because of its teaching value; 18 per cent because it is the most intelligent method; 16 per cent because it makes for a corporate sense in worship, away from the selfishness of individualistic praying; 17 per cent because it inculcates an appreciation of the beauty, nature and idea of the Mass; 10 per cent because it enabled the layman better to identify himself with the officiating priest in offering sacrifice; 10 per cent because it helped him to "follow" the Mass; and 4 per cent because it brought greater blessings to the users.

We also inquired of the Chaplains what reasons they would list for the servicemen's use or non-use of the Missal, as compared with their custom back at home, 77 per cent affirming that it is in more general use among the Armed Forces, claiming that the majority for the first time really learned about its use and how to take an active part in the Mass only after leaving home-sweet-home, this happy result being achieved because in the service its use is more often explained and urged. In some camps Discussion Clubs and Study Groups also have helped; contact and "bull sessions" with non-Catholics in the barracks also made them anxious to learn and then appreciate. Furthermore, Chaplains have seen the need of explaining the Mass and encouraging active participation, when they beheld such vast numbers absenting themselves from it. In ever so many instances, the Chaplains lamented inadequate supplies of Missals, while others had none whatsoever. Yes, it is true that when they get to know it

the men "love the Missal;" that their physical proximity to the altar has enabled them to see and marvel at the manual acts of the priest, something new to many of them; that the men "get more out of" the Missal and the Mass, but let us hope and pray that in learning to get, they will want to *give* of themselves. It would seem that right there we see the line which divides the thinking and the life of the liturgical co-offerer from those of the subjective, quiescent Mass-hearer."

Naturally, I was much concerned with the question: "Do you think the Missal-habit, if it is such in military life, will be permanent, or will it be sloughed off with G.I. appurtenances?" Our Chaplains, younger priests for the most part, may be taken as a pretty accurate cross-section of the views of our generation of priests, priests who may be assumed to be in close touch with our youth and their aspirations. They report that the average "good Catholics" are eager to learn, eager to participate; but that, unfortunately, they are the victims of their own slovenly worship habits at home; that these habits have been in great part corrected; that they have come to know and love the Missal and the Mass. Whether or not they will continue the use of the Missal to any great extent, depends upon their continuing to accept the same liturgical guidance in the home parish. If "worship explanations" and "worship practices" do not continue after their return to the home front, then the good work fostered in the service will be lost. As one successful and satisfied Chaplain observes: "Here is a challenge for the home parish." Another one prays that "our returning Catholic men will make the Catholic world Missal-minded after the War, so that it may become Christ-Minded." Still another comments on the words of Pope Pius XI that "while the Church encourages all forms of prayer, yet if you wish to know the mind of the Church concerning perfect prayer, one must find it in the liturgy. Once this practice is formed, all other prayer forms are found wanting at Mass." A final comment reads: "he who understands will continue to use a Missal. Those who do not, will still be twiddle-fingers up at the front or sharp-shooters on one knee at the back of the church, waiting for the misery to end." Those are all quotations from the letter of our brother priests. Fifty per cent believe the Missal-habit will be permanent; 11 per cent that it will not be permanent, and thirty-three are undecided in their replies.

Although the Chaplains did not have much time, on a mathematical or scientific basis, yet as a matter of experience and considered thought, their overwhelming testimony is that the use of the Missal makes for more devout participation at Mass; to a much less degree do they regard it as increasing attendance, although many believe that it stimulated attendance at weekday Mass.

As for the question whether the use of the Missal contributed to

the restoration or preservation of the faith amongst fallen-away or indifferent Catholics, that seemed to be a hard one for the Chaplains to answer, only about one-half replying; but 52 per cent of these affirmed it to be a help. One Chaplain wrote: "The Missal does its big job by keeping Catholics from falling away. Our people do long with their whole heart for the limpid waters flowing from the wells of life . . . the age-old Catholic liturgy, but so frequently are lost in the muddied waters of uninspiring, subjective devotions. We know that our people want to take an active part in vocal prayer and singing, which so often they can only find at Novenas, Rosary Devotions, prayers after Low Mass. The children cry for bread and receive a stone."

In regard to the use of the Missal when answering the queries of the non-Catholics, many of the Chaplains failed to answer this question, but of the 245 who did reply, 61 per cent said that it is of great use both in instructing and interesting questioners and converts.

And now for the Chaplains' reactions to the Dialog Mass. Our question to them may be summed up thus: "The idea is current that Dialog Mass is spreading rapidly among the forces. One reads such claims as — 'there are always enough former altar boys to start it and it really brings the Mass to life' and so on. Other Chaplains feel that Dialog Mass is too regimented for Americans and will never go with them. What is your opinion, and on what experience is it based?" Personally, I was deeply interested in the answers to this question, because I have tried it out amongst very, very untutored people and I know it works. Besides, for some years now, on the outside of the back cover of *My Sunday Missal*, we have been advertising the merit of corporate form of the worship of God thus: "Pray the Mass — Pius XI." Many Chaplains did not answer the question; of some 480 replies, 44 per cent answered in the affirmative; 31 per cent in the negative; while 25 per cent were undecided.

A close analysis of the one-third opposed to it would be very interesting, but time forbids. However, even a cursory breakdown of the replies tends greatly to lessen the weight and value of their disapproval. First of all, there seemed to be a decided confusion in their minds between a true Dialog Mass and a loud vernacular recitation of the Mass prayers, recited out of time and order. In some of the replies, it would seem that there is a painful lack of the corporate sense concerning the *Corpus Christi Mysticum*. For instance, one says: "As each person is an individual, why not let him follow his own individual prayers?" On the other hand, one Chaplain reports: "At the front the Dialog Mass gave a great feeling of solidarity. To me," he says, "the Dialog Mass is the Mystical Body praying together, and that is *not* regimentation. It is simply making us all *One* in the Sacrifice of the Mystical Christ of Whom we are all members. Unity here is not destructive of liberty, but it is educative in the

Mind of Christ." Another Chaplain informs us that "it brings the Mass to life; the Dialog Mass will continue; the men tell others who do not have it, how much they like it." It was somewhat thrilling to read the comments of one of our priests in distant Iran. "Now," he says, "almost all tell me that for the first time they know what is being said and done. The practice is spreading out here. Will it die on our return to the States?" Dialog Mass, according to some Chaplains, "has been very successful aboard ships." Other Navy priests write that at Sampson Naval Training Center, New York, during the Lenten season, the Dialog Mass attracted 50 per cent more than the previous attendance the year before. From Texas comes the report: "I used the Dialog Mass for almost a year. The men liked to participate. The idea of regimentation never came up. The men say it is inspiring and prevents distractions. They want to lift up their voices and take a part. Protestantism can show us the way in allowing and encouraging the people to have their rightful voice in worship. Let our men either recite or sing their Missal aloud and together." But all favoring Chaplains are agreed that this form of worship should start early. A younger Chaplain looks upon it as "a challenge to our present as a solution of our future." An older Chaplain concludes: "From my experience of twenty-nine years as a Pastor, I am convinced that the Dialog Mass is a 'must' from Grade School to College."

The majority of Chaplains made no reply to our question concerning P.O.W. camps, since they had had no experience with them. However, almost all who did reply gave the opinion that German prisoners are well trained in Dialog Mass, congregational singing and chanting High Masses, attributing all this to German Catholic youth movements fostering corporate attitudes at Worship. When I was invited to prepare *Mein Soldaten Messbuch*, the German edition of *My Military Missal*, its immediate acceptance was due to an extra thirty-two page supplement of special hymns based on the Mass prayers and actions. One P.O.W. Chaplain reports: "I think all this is due to a full Catholic living from youth, rather than to any movement. These German Catholics have carried this habit of worship throughout all attempts to crush their religion." A second Chaplain reports: "I offer Mass in a German P.O.W. Camp of 2,000 and am deeply edified at their deep devotion and enthusiastic participation at Mass. Congregational singing makes my heart skip a few beats. They really put their lungs as well as their hearts into it." Another comments on how "the liturgical revival seems to be far advanced in Germany."

Naturally, such responses lead to this practical question: "How can we at home try to make corporate worship attractive to our youth?" One Chaplain, after surveying endless suggestions, figuratively throws up his hands and bursts out: "I would like to know

myself." The answers received resolve themselves into three classifications:

(1st) the Educational Method; 27 per cent suggest that training in corporate worship be consistently given in all schools, using the Missal in all schools from the advanced grade schools to college life; 34 per cent recommended continuous explanation of the Mass and the use of the Missal under a leader at Mass.

(2nd) the Devotional Method; 18 per cent recommended Dialog Mass and congregational singing; 5 per cent suggest that, due to the lack of time in city churches, announcements should be printed, not read; 3 per cent indicate they would like to teach all males to serve Mass; 2 per cent that a sense of unity and active offering of the Sacrifice be inculcated; 4 per cent that Mass be read aloud in the vernacular by the people; 2 per cent that this be tried out at Daily Mass.

(3rd) the remaining 5 per cent urge the Social Method, by actually organizing a Catholic Youth Movement or promoting other Sodalities to sponsor active participation. Many Chaplains plead that the Mass schedule on Sundays be lengthened, so that the Celebrant will have more time to offer Mass slowly; one Chaplain mentions how Calvary's Mass took three hours, and that our Masses, with announcements and sermons, might well take at least half that time. One Chaplain wrote at length concerning the need of getting the idea over to the people that the Mass is *their* Sacrifice and not the priest's alone; that it must be co-offered, not merely attended. In his letter he deeply regrets the inadequacy of such traditional phrases as "hearing Mass," instead of co-offering; not "how *often* did you miss Mass" but "how *much* did you miss Mass"; not merely receive Christ, but give yourself that He may receive; present religion as a philosophy of life rather than a catechetical summary of facts; teach our teachers to emphasize the words, "creed, cult, instead of the word catechism." Other quotations might be cited, but all may be summed up in stressing the dire need of patient, intelligent, constantly repeated teaching on the priesthood of the people, their baptismal right and duty to co-offer the Mass; repeated teaching also on the duty of the ordained priest to be a leader in this public corporate worship amongst young and old.

I hesitated, and still do hesitate, to ask any question concerning a place for the vernacular in the liturgy. However, the Holy See itself, since this century opened, has authorized much of it. For instance, the Catholic press recently carried an announcement that the Holy See had addressed to Cardinal Bertram of Breslau, as dean of the German hierarchy, an "Instruction for the Participation of the Faithful in the Holy Sacrifice in the German Language" (sanctioning Mass hymns in the vernacular, even during High Mass). Hence we asked the Chaplains if they believed that "the public recitation of certain permissible parts of the Mass in the vernacular by their troops, would result in a more fruitful participation at Low Mass." I was not asking about a Mass in Dialog between the priest and the people, but only about public recitation of certain prayers from the

Ordinary, especially now that all the Missal and Prayer-Book publishers have agreed to accept the Uniform Text of the Ordinary translated by Father Godfrey Diekmann, O.S.B., Editor of *Orate Fratres*; Father Paul Bussard, Editor of the *Catholic Digest*; and Father Gerald Ellard, S.J., author of so many liturgical essays and books. I realize that a question like this, if not handled reverently, is filled with dynamite . . . packed with it, in fact. But it lent itself readily to a straight "Yes" or "No" answer from the Chaplains. Hence the following figures are indeed significant. Seventy-seven per cent answered "yes"; only 12 per cent answered "No"; while 11 per cent were undecided. Are we rash or premature in stating that this vast majority not only see the handwriting on the wall, better than many of us on the home front, but, as one Chaplain wrote: "Yes, indeed! Scholastic Philosophy tells us that knowledge will be more solid and permanent according as it is received through more senses. Let our people speak aloud the teachings of Christ and His Church in Holy Mass." Let us again recall that this priest is speaking not about Dialog Mass, but about public recitation, similar to the public singing in the vernacular authorized by the Holy See for the German Catholics. Another Chaplain writes: "the more this idea can be expanded and approved, the more intelligent and fruitful will be the participation of Catholics in their worship of God and the more attractive it will be to non-Catholics." A third Chaplain has this observation: "I had more Protestants attending my service than the Protestant Chaplain who arrived later. If the Mass of the Catechumens were in the vernacular, as it was originally, I am sure that more Protestants would be going to Mass than to their own services." A Chaplain at a German P.O.W. Camp adds this: "Judging from my experience with German prisoners, it would be an apostolic help. Our Low Mass is dead compared to theirs." A Chaplain at an advanced area writes, "With the approval of the Congregation of Rites, I would welcome it a thousand times. What a religious revolution would burst forth from such public recitation. Why not cast off our dead shrouds and bring the Mass to life by publicly reciting parts of it in English," and he signs this paragraph: "and I'm Irish." Countless other quotes could be cited, but, really, the Chaplains' testimony is overwhelming; a testimony which, as one said, amounts to "my prayer for the future."

In another question I asked the Chaplains kindly to report, however briefly, under what "unusual conditions" they offered up Holy Mass; also, if they thought any of these "unusual conditions" might be reflected in the post-war period. Several of the Chaplains wrote glowingly of the possibilities of Afternoon and Evening Mass and prayed that this privilege, granted by the Holy See to the Armed Forces, might also be extended to civilian life, especially in view of the Church's ideal of Daily Mass; for early-starting workers found it

impossible in the morning, but did have leisure time in the late afternoon, on returning from work. One priest naïvely expressed the hope that the Mass, which in bygone ages was commonly called the Last Supper, might not be restricted exclusively to our breakfast period, but would also be offered around our own supper time, if for nothing else than to expiate and counteract the Anti-Christ influences flooding our creature-worship altars on stage and screen, and actually invading the home altars via the radio. Here are the words of another Chaplain: "Let us devoutly hope that evening Mass will be extended to the people. I would far sooner have a Mass after working hours on weekdays for promoting Christian life, than a noon Mass on Sunday that only too often encourages the evils of night-life."

And now for three or four questions concerning a book from which so much of the liturgy is drawn, the New Testament. What about its distribution and use amongst the Armed Forces? It will interest you to hear what I learned when conferring with high Government officials concerning the official adoption of *My Daily Reading from the New Testament* after Congress had appropriated the necessary funds. Over 2,000,000 copies have been officially provided for the Army on the basis that it was an effective builder of morale for draftees; but not one copy was allocated to the Navy, since its personnel were volunteers and, as such — believe it or not — were presumed to be able to get along without it. Hence, the N.C.C.S., also the Military Ordinariate, under Archbishop Spellman and Bishop O'Hara, working through the Chaplains' Aid Association and the St. Patrick's Cathedral Canteen, very zealously and pastorally provided some 250,000 copies for this neglected branch of the Service. The Confraternity of the Precious Blood distributed 50,000 copies of *My Daily Reading from the Four Gospels* to Coast Guard and Merchant Marine. In order that this New Testament for our Navy men might not only be used as a daily reading, but also as a daily and Sunday Mass-praying book; and then, too, to give it a liturgical touch — a special Mass Supplement was added (together with daily prayers revolving around the seven Sacraments in daily life). All the New Testament is contained in this pocket-size volume, except for a few excerpts referring to Old Testament rites and discussions, and some difficult passages of the Apocalypse.

The question we asked our Chaplains was: "What percentage of your men received *My Daily Reading from the New Testament*?" The net result of the replies can hardly be called satisfactory. Fully half of the Chaplains replying to the Survey made no reply to this question; others admitted they were only guessing. Many Chaplains stated they had never been able to obtain copies; others that they could use many more than are available; and so many claimed there was not too much response from the men because no obligation was involved. Especially is this true of the G.I. Issue without the Mass

and Prayer Section. Holy Mother Church has done everything possible, this side of obligation, to induce us to read the Holy Bible. From St. Peter, the first Pope, as recorded in Acts ii, to the present Pope, Pius XII, as recorded in his recent encyclical on the subject, the Church has ever called us to "hear these words" (concerning) Jesus of Nazareth, so that Christians, in their personal lives, might "continue steadfastly in the teaching" of the Apostles, and in their social lives might "distribute (of their goods) according as anyone had need." What a tragedy, then, that we Catholics are not interested in Scripture-reading.

Some are even surprised and puzzled at our desire to gather statistics on it. After reading the magnificent replies of our Chaplains concerning the poor reactions of our men, I was really left with a feeling of almost complete frustration. Someone has said that "80 per cent of our American people are innocent of all cerebration." The Chaplains, knowing full well what the Church wants, blesses and indulges, and that a knowledge and understanding of the Christ-Mind would be deepened by Scripture-reading, feel that the problem is more than they can deal with, that the impetus must come from the home parish and the parish school; that they are doing all that can be done in getting their men to Mass, Confession and Communion. One priest sadly remarks: "If God puts up with so much ignorance, I suppose we must, too." Another writes: "Civilians overestimate our ability. We hang onto the essentials, and thank God for that much." Another Chaplain asks a very pointed question: "How are we to accomplish in the Army what our schools have neglected at home?" and then he asks a question of me: "How many Catholics do you know who read the New Testament daily, if at all?"

In its effective thirty-six page pamphlet on war aims, the Government gathers troops at training centers for compulsory discussion each week, based on Cromwell's famous dictum: "I had rather have a soldier that knows what he fights for, and loves what he knows." Our Chaplains, of course, have been trying to apply the same principle towards the future peace, by getting their men to read daily of Christ's Person, Character and Message in the New Testament — but as one Chaplain relates: "It is hard to make this ideal work in our growing frenzied hatred of the enemy." Another remarks: "You would be astounded at the great number of ignorant men in the Service. Some have an I.Q. just a trifle higher than a savage." Another Chaplain claims that amongst the intelligent men, amongst the officers also, never once has he heard war aims discussed from the viewpoint of the New Testament. Then he adds: "Their opinions are formed almost entirely by *Life and Time*." One Chaplain shakes his head as he writes: "Excluding our good Catholic soldiers (and there are many), our troops know Christ only as a name to curse with; as someone from the long-distant past who has no effect on

modern life and has become outmoded." And again another Chaplain: "Most of the men have neither ideas nor ideals of either war or peace. Our voluntary discussion groups are very poorly attended. The G.I. is not thinking very deeply, except to lament and cry that war aims are bungled, and that he has only a terrific disgust with those who turn Uncle Sam into Uncle Sham. G.I. Joe fears becoming G.I. Jim. He is tired of everything G.I., except — G.I. wish I were home!"

As for the question whether the Chaplains found many of the soldiers quoting the words of Christ or enthusing over His Kindly Leadership, there is evident a strong body of opinion that this Purgatory of War will call upon them to be better men, to be more ready to take their part in building the Kingdom of God on earth, but only if saintly leadership is provided by the one agency capable of producing it . . . the Catholic Church. Sometimes the problems of war with its cruel injustices, the imminence of suffering and death, make them shudder, until our Chaplains bring the saving solution of our Holy Faith; and then they realize that "Christianity has not failed; it only has not been tried." One Chaplain remarks: "I do not find them quoting Christ, but I do find a deep-seated loyalty to Christ, an overwhelming sense of gratitude, love and appreciation of Him Who died to save them." Of those who have been initiated in the reading of the New Testament, our tabulation of admittedly hazy, incomplete, uncertain statistics reveals that our Chaplains believe that some 46 per cent will continue in this informing and inspiring practice. This is a highly reassuring percentage — a consummation devoutly to be wished. This revival of interest in the New Testament is partly due, no doubt, to the discovering of its relevance to the inner causes of our exterior chaos; to the growing realization of how deeply the New Testament cuts into our secular life and problems. Apart from its devotional aspect, we see texts quoted even in editorials of the most irreligious press. We Catholics should be the first to see in the New Testament a textbook, as Pius VI said as far back as 1778, because "it is the most abundant source from which to draw purity of morals and doctrines." Much mystery is in it, especially in the Epistle to the Hebrews and in the Apocalypse. But it is wise to approach it in the spirit of the old man who remarked, "I read the Bible as I eat fish! when I come across a bone, I lay it on one side. I don't choke myself with bones of mystery, when there is so much meat in the rest of it on which to feed my soul for eternity."

Our present Holy Father stated in his recent encyclical on Biblical Studies: "The sole remedy for the war and its evils is a return to Christ, and Christ reveals Himself in the Scriptures. Ignorance of the Scriptures is ignorance of Christ." He also pointed out that hate is on the increase; truly a bad omen for the future, because it is so divisive and disruptive. Therefore my next-to-the-last-question addressed to the Chaplains was this: "Is reading of the Missal, of the

New Testament, with their story of God's unifying love, widespread enough to hope that our Holy Father's wishes may be acted upon: that hate may abate; that there will be a peace founded on the unity of God's love for all mankind?" First of all, the Chaplains report that our men are better in their comments on the motives of the "powers that be" in the world; the men upon whom the making of the peace will devolve; the vast weight of hatred, ignorance, greed; the vast lack of love for God and man among the peoples of the world. The Chaplains very decidedly do not believe that the reading of the New Testament at home on weekdays, or that praying from the Missal at Holy Mass on Sundays, is widespread enough to make much difference in the formulation of peace or the re-forming of the post-war world.

This reading of 700 replies from our Chaplains has been a tremendous task, and yet an invigorating one. We are indeed grateful, beyond words, when we realize that no matter how overburdened the life of the Chaplain is, time out was taken for a reply to our Survey Questionnaire. The final and authoritative survey must wait the war's end and will, no doubt, be conducted by our spiritual leaders. As for our humble amateurish attempts, all I can say is this: when it is all boiled down, it reminds us of the old spinach legend — it may be unpalatable, but it's nutritious (or is it?). Our paper pretends to no scientific finality. Sometimes, however, even scholars depend on personal reactions common to all of us.

It is not within my province, nor the scope of this paper, to list, much less to comment on, all their replies. This we can say by way of summary: it is quite evident that our Chaplains believe that liturgical worship of God in the Army and Navy set-up has made marked advances over our home front; that our announcements must not only be "metallurgical" but liturgical above all else; that there is a crying need for liturgical instruction, both of adults and children, on the Mass and the use of the Missal; that more emphasis, Sunday by Sunday, must be put on the priesthood of the baptized laity, and their right to co-offer with the ordained priest; and that from this articulate worship on Sunday, either by the Dialog Mass, the Sung Mass, or public recitation of Mass prayers from the newly adopted Uniform Text of the Ordinary of the Mass, will come an articulate lay leadership in true Catholic Action, to preserve and promote the Way, the Truth and the Life of Jesus Christ. We conclude with this prayerful solution proposed by a Chaplain: "Our most effective hope against all future participation in unholy war is by more effective participation in the Holy Liturgy."

Enthusiastic applause greeted Father Stedman at the conclusion of his paper, after which the Chairman opened the discussion by inviting comment from the Most Reverend Honorary Chairman, Bishop O'Hara. The latter, in response, stated his agreement in general with the thesis presented by Monsignor Stedman, and warmly praised his painstaking labor in assembling the facts of this survey. He added, however, a word of caution concerning a too literal interpretation of the latter, since it sometimes happens that persons who respond to questionnaires are the most liable to be biased in one direction or another. At the conclusion of his remarks, the Chairman recognized the Reverend Gerald Ellard, S.J., who rose from the audience to add his personal commendation of Monsignor Stedman's revealing analysis, and to suggest that a more concerted effort be undertaken on the home front to secure permanent approval of some of the extraordinary liturgical privileges allowed our boys in service, such as the so-called Evening Mass. The latter particularly, he contended, would prove of immense benefit in achieving the desired return to the ideal of "active and intelligent participation" upheld by the Popes. Monsignor Stedman then explained, in answer to further questions from the audience, the workings of his survey; after which the Chairman called upon the Executive Secretary of the Liturgical Conference, Dom Michael Ducey of Chicago, to address the assembly. The latter began by reading the following two resolutions formulated by the Committee that afternoon, to which the assembly was asked to signify their agreement by applause:

(*Resolutions*)

- I. (*a cablegram*): To Our Holy Father, Pope Pius XII, Vicar on Earth of Christ, the Head of the Body of His Church:

We, the participants in the Fifth Annual Liturgical Week, pledge our undivided loyalty and filial devotion.

(Signed) RIGHT REVEREND JOSEPH P. MORRISON,
President, Liturgical Conference

REVEREND JOHN K. DALY,
Executive Director, Liturgical Week 1944

- II. This assembly expresses its grateful appreciation to His Excellency, the Most Reverend Francis J. Spellman, Archbishop of New York, for the gracious and fatherly concern he has manifested in this important meeting held at so critical an hour in our nation's history, and for the generous hospitality and cooperation offered to the Liturgical Conference in arranging it.
- III. We likewise desire to express heartfelt gratitude to the Most Reverend J. Francis A. McIntyre, Auxiliary Bishop of New York, the Right Reverend Monsignor Joseph F. Flannelly, Rector of the Cathedral, the Right Reverend Monsignor Joseph P. Donahue, Active Chairman, and the Reverend John K. Daly, Executive Director of the Liturgical Week, and all the many others of the reverend clergy and of the laity, whose whole-hearted support has made this occasion so rich in spiritual blessing to all who took part in it.

After the audience has manifested their hearty endorsement of these resolutions by applauding, the Executive Secretary expressed his deep appreciation of the magnificent spirit of hospitality and cooperation extended to the Conference by the New York Local Committee on Arrangements; likewise his gratitude to the various individuals who had given so freely of their time and energy during the Week itself, in superintending its various practical details. Monsignor Morrison, president of the Conference, was then asked to speak, and responded by seconding the words of thanks expressed by the Executive Secretary, to which he added his own profound appreciation of the kindness and paternal sympathy extended the Conference by the Most Reverend Archbishop of New York. Before closing, he took occasion to express his opinion, based upon personal experience (as an Auxiliary Chaplain of naval trainees) that the so-called "Evening Mass," if universally adopted, would not lead to the happy results envisioned by Father Ellard. At these services, he stated, "you have the same percentage of defaulters and late-comers as you have with regard to Mass in the morning." The principle of personal sacrifice, rather than that of making attendance at Mass more convenient, must not be lost sight of, he pointed out. The Chairman then declared the adjournment of Liturgical Week, 1944, and the audience was led in a closing prayer by Bishop O'Hara.

(The meeting was then permanently recessed.)

Papers read at the annual Liturgical Conference meeting held at St. Meinrad's Abbey, St. Meinrad, Ind., October 3-5, 1944

I

THE LITURGY AND ORTHODOX BELIEF

DOM GODFREY DIEKMANN, O.S.B.

THE liturgy is the precious legacy of Christ to his Bride, the Church. This magnificent dowry of hers, comprising the Mass, Sacraments, Sacramentals, is at once the source of light and life for all her members, and the means whereby He remains still active in Her midst — in His full capacity as Savior, as Sanctifier, and as Teacher; active by word as by deed.

Now, my task tonight is to speak of the *teaching* aspect of that liturgy; with more specific reference to the venerable Catholic axiom expressive of that aspect: "Lex Orandi, Lex Credendi — law of prayer is the law of belief." This axiom, first found in the so-called *Indiculus Celestini*, runs as follows: "Obsecrationum quoque sacerdotalium sacramenta respiciamus, quae ab Apostolis tradita in toto

mundo atque in omni Ecclesia catholica uniformiter celebrantur, ut legem credendi lex statuat supplicandi. Let us then examine the sacraments of the sacerdotal prayers which were given by the Apostles to the whole world, and are uniformly carried out in whole Catholic Church, so that the law of prayer may determine the law of belief." This passage is found in the eighth of the ten *capitula* or paragraphs attached to Pope Celestine's letter to the Bishops of Gaul in the fifth century. Although the chapters do not constitute a part of the letter and probably were not written by Celestine I (their author probably being either Leo the Great while still a deacon, or Prosper of Aquitaine, a disciple of St. Augustine), this fact in no wise lessens their dogmatic authority. They have always been regarded, since the sixth century, as officially expressing the faith of the Church. Indeed, whether or not they actually derive from Pope Celestine makes little difference, for it is the doctrine they contain that counts; and that doctrine is of a much earlier origin. All of the Fathers of the Church, for instance, quote copiously from liturgical texts and refer to liturgical rites to express and substantiate Christian belief, as a matter of course.

Thus St. Justin gives witness to his faith in the Trinity by citing the rite of the Eucharist in his famous *First Apology*: "Deinde ei, qui fratribus praeest, panis affertur, et poculum aquae et vini: quibus ille acceptis laudem et gloriam universorum Parenti per nomen Filii et Spiritus Sancti emittit. Then (when the lector has ceased) bread is brought to the one presiding over the brethren, and a cup of water and wine, which having received he gives thanks and glory to the Father of all through the name of the Son and the Holy Spirit." This is but one of many similar examples which could be adduced, showing that, from earliest times down to the present, Catholic tradition has held the liturgy to be the most substantial nourishment of faith and piety for all the redeemed, in all the vicissitudes of life.

Furthermore, the history of heresies shows the key importance of the liturgy in preserving orthodox belief. Proponents of error have always been at pains to manufacture their own versions of liturgical forms, to bolster the doctrines they would propound. From Arianism to Luther and Henry the Eighth, opponents of orthodoxy have expunged from their official forms of worship all references to doctrines unacceptable to them. Coincidentally, Catholic reaction to this tampering often took the form of more explicit doctrinal expression in the liturgy, as for example the introduction of the Doxology in opposition to the Arian denial of the divinity of Christ, the insertion of the various *Credo*s in Mass and Office, etc.

In fact, when we consider the relationship of the dogma of the Church to her official worship, we may unreservedly conclude that its entire history is one great monumental argument for the infallibility of the praying Church. Indeed, for many centuries the principal

and often the exclusive method of teaching the faithful was through the liturgy of the Church. Presented by her divine Founder with the core of Sacrifice and Sacraments, she expanded it into rites and prayers designed (apart from their function as worship) to edify and teach the faithful. Thus it is plain that the liturgy remains, of necessity, a primary source for determining what is or is not orthodox faith. And as for the fact that some of our textbooks do not even mention the liturgy in this connection, this is due, no doubt, to a rather over-zealous fidelity of their authors to the *loci theologici* as enumerated by Melchior Cano: i.e. Scripture, tradition, the Universal Church, the Fathers, theologians, the Roman Pontiffs. As Melchior himself stated, this particular enumeration of sources made by him is of no great moment, and the latter could be classified into fewer or more categories. However, even under his enumeration, the liturgy would be included insofar as it is the most important normal expression of the faith of the Universal Church and of her means of instructing us.

Indeed, even if the sources from which theology draws its conclusions are reduced to Scripture and tradition, the liturgy retains its value as a teaching medium. The Scriptures are rightly regarded as the principal source of Catholic truth; yet the liturgy is even more indispensable to the Church, for she could not exist without it, being as it is the bearer of her sacramental life. And in point of time, the liturgy came first, since its core was given by Christ to the Church before the Epistles and Gospels had been written. In short, the divine revelation upon which the Church relies for her basic doctrinal teaching is itself dependent, in the final analysis, upon the confirmation of active Catholic tradition of which, in turn, the liturgy is the heart and center.

It is in the liturgy, too, that the "dead letter" of the written word normally becomes for us the living and life-giving Word. Here Christ's teachings as it were spring to life, receive new and present meaning. They are "the mouth of Christ," as St. Augustine says, never ceasing to speak to us on earth although He is enthroned in Heaven. And the *interpretation* of Scripture is normally given us by Mother Church by her use of it in the liturgy. It is the latter which shows the Old Testament fulfilled in the New, the New prefigured in the Old. For example, in the Masses of Lent, the use of New and Old Testament in the Propers is a notable contribution to a knowledge of this sublime integration of revealed truth. The events of the Old Testament are given their proper interpretation and significance in the light of the Sacraments of Baptism and the Eucharist.

And of course we know that it is the Church in her liturgy of the Divine Office who gives us further light on the meaning of Holy Scripture, in the Commentaries of the Fathers.

So much for the liturgy as an interpreter of the Scripture. As regards tradition, Abbot Gueranger in the fourth volume of *The Liturgi-*

cal Year gives us a clear explanation of this function of the liturgy. Catholic tradition, he says, exists in two states: the one in formulas expressly composed and promulgated by the Church, such as the Nicene Creed; and the other, in the use she makes of outward custom and observance in expressing her faith. Both of these "states" of tradition are guaranteed by divine authority as free from error; in the former directly, in the latter indirectly.

Now, Catholic tradition thus preserved by the Church in her capacity as witness and depository of the truth confided to her, is *diffused* by the so-called "ordinary magisterium" and "extraordinary magisterium." By definition, the latter functions only rarely, in cases of unusual difficulty or when a heresy arises to threaten the faith. The former is the one the Church ordinarily makes use of, such as her daily teaching in the liturgy. Which is more important, the ordinary or the extraordinary? That is a matter of viewpoint. The ordinary magisterium certainly functions more for the parochial up-keep of the normal life and daily needs of the people of God, as has been luminously demonstrated in the recent past, when in order that the kingship of our Savior should be recognized and understood as widely as possible, Pius XI instituted the feast of the Kingship of Christ. As he himself said in this connection, people are instructed in the truths of faith far more effectively by the annual celebration of the sacred mysteries than by any pronouncements concerning the dogma of the Church. Another classic example is that of the feast of Christmas, which is unexcelled by any other Catholic pedagogical medium, as a vehicle for driving home to us the truth of the Incarnation. Great and solemn pronouncements are indeed important, but they speak but once; the feasts speak every year, and in the familiar surroundings of our daily life. Doctrines appeal to the mind only; whereas the Feasts of the Church touch both mind and heart.

In this sense then, the Church's teaching through her liturgy is more important than the official pronouncements of Pope and of Councils. And even with regard to other sources of tradition, such as the teaching of the Fathers and individual theologians, the liturgy must be considered as superior. For the testimony of any given Father or theologian becomes final and authoritative only insofar as the Church confirms it; whereas the testimony given through the liturgy is direct, because each text or prayer is the expression of her own belief; and she is "the pillar and ground of truth." In short, the liturgy is the most important organ of the ordinary magisterium of the Church.

As an organ of the teaching Church, the doctrine in the liturgy is consequent upon faith. It does not create faith but is conformable to the faith. It is a witness to faith and transmits it. Since, therefore, the doctrinal content of liturgy does not create faith but is a witness to or expression of the faith of the Church, it must be found or en-

shrined in formulas truly representing the whole Church. Hence if a given liturgical text is to be authoritative, that is to say, a witness of Catholic tradition, it must be found in the Roman Liturgy or in a liturgy approved and recognized by the Church. Thus, merely local liturgies before the Council of Trent could only have a putative value in this sense; and the same is to be said about merely local feasts. The liturgy is an organ of the faith of the entire Church; and if for example a "second nocturne" were to contain matter which does not fall under the scope of faith, or is not contained, implicitly at least, in other sources of revelation, then errors may be (and sometimes are) found within the framework of the liturgy. But obviously this is purely accidental, and does not affect the validity of our principle that the liturgy is a primary source of orthodox belief, provided its content truly represents the belief and practice of the Universal Church, and is contained at least implicitly, in authentic sources of divine revelation. In this connection we should remember too, that the liturgy has not been composed in the style of a theological text-book. It does not define, but dramatizes rather, the dogmas of our faith, spreading them upon the broad canvass of a living, pulsating Action which is both light and life to all the redeemed.

Such in brief is the interpretation I think should be given to the age-old adage — "*Lex orandi lex credendi.*" Much more could be said, and more copious testimony adduced, to affirm its validity; but I trust this cursory sketch has at least faintly indicated to you the importance we should place upon the liturgy of the Church, Christ's Bride, as a practical and living exponent of Catholic truth, as an authentic and constantly available source of heavenly illumination to all who listen.

II

THE PSALMS IN CATHOLIC LIFE

DOM WILLIAM WALKER, O.S.B.

THE liturgical movement counts among its main objectives, that of bringing the laity to a renewed appreciation of the psalms. In the words of Cardinal Shuster: "The private piety of present-day Catholics would gain much, if, letting themselves be influenced by our common Mother, the Church, who appoints for her ministers the weekly recital of the Psalter, they too would make more use of this prayer-book, which was inspired by the

Holy Ghost and adopted for our example by our Savior, Jesus Christ Himself." (*Sacramentary*, Vol. II, p. 156.)

Therefore we wish to consider the psalms in the light of the main purpose for which they were written: namely, to be the prayer-book of God's people.* According to its title in the Hebrew, *Sepher Tehilim*, this book was written as a book of Divine Praise.

Without exaggeration we can say that it is far from being the prayerbook of God's people today. Psalms are rapidly disappearing altogether from popular manuals of prayer; in books on prayer, seldom are the faithful instructed in the use of the psalms; and rarely are they given a place in our current devotions or popular novena services.

Is it possible or advisable to work for a renewed appreciation of the psalms, to bring back the Psalter to its place as the prayer-book of the New Testament? As far as the laity is concerned, would it not be better to leave them undisturbed in the possession of the prayers they have? Certainly there is no question of forcing one's prayer always in the mould of the Psalter, because the "Spirit breathes where He wills." (John iii, 8.) But on the other hand, will not the psalms, inspired as they have been by the Holy Spirit Himself, and uniting us as they do directly to Christ and His Church, prevent our prayers from becoming self-centered, earth-centered, spiritually anemic? Isn't an objective guide such as this, indispensable in prayer, as it is in faith? † But in view of such a proposal we might hear further objections. Besides considering the psalms as beyond the reach of the laity, there are some to whom the psalms savor too much of the Old Testament, and thus easily become meaningless and bore-some.

To answer the difficulty, let us first of all consider the testimony of history. Passing over the fact that the Psalter proved to be an excellent prayer book for the people in Old Testament times (when it was used both in private and public,‡ and by Christ Himself as well as His Apostles), we find it to have been still more widely used in New Testament times, particularly in the early Christian centuries. Considering the present widespread ignorance of the Psalter it may surprise many to read this statement of an historian: "Apparently the Christian laity of the first century found that the psalms sufficed on the whole for their needs of private as well as public devotion; at least we do not know of any other prayer book for the laity besides the Psalter. The Catholic laity of the Middle Ages continued the same practice, so that the book of psalms remained the one, and with

* The historian, the archeologist, the philologist or the litterateur would consider the psalms from other viewpoints.

† "In order that man might rightfully praise God, God praised Himself; and because God thus deigned to praise Himself, man also has found the right way, to praise Him." (S. Augustine *En. in Ps. 144*, 1.)

‡ Cf. *Dictionnaire de la Theologie Cath.*, Tom 13, 1109.

few exceptions, the only prayer book used by the laity for private and public devotion, from the time of the Apostles down to the middle of the thirteenth century." (*Ecclesiastical Review*, lxxviii, 228.)

One is struck by the enthusiasm of the Christians in the first four centuries, to whom the Holy Spirit was given in such abundance. Those who were filled with the Holy Spirit often broke forth spontaneously in the words of the psalms, to "be filled," as St. Paul writes to the Ephesians, "with the Holy Spirit, speaking to one another in psalms and hymns and spiritual songs." (v, 19.) Thus too did the early ascetics and monks give vent to their devotion. It was not uncommon in the deserts of Egypt and Syria to see them praying daily the whole Psalter.

"Husband and wife," writes Tertullian in the second century, "entertained one another with psalms and hymns" (*ad. Uxor.* ii, 8.) St. Ambrose in the fourth century considered it as something blameworthy for a person to end a journey without reciting some psalm. In the fifth century this spirit of prayer was still in evidence. "The psalms," writes St. Jerome, "are continually to be heard in the fields and vineyards of Palestine. The plowman as he holds his plow, chants the Alleluia; and the reaper, the vine dresser, the shepherd, sing something from the songs of David." Indeed, so enamoured was St. Jerome of the psalms that he learned Hebrew especially to be able to chant the psalms in their original tongue. As we see from his letters to his friends, he was anxious that the education of their children by all means should include the psalms in preference to anything profane. (Cf. *Laus St. Pauli*; P. L. xxii, Col. 894; *Ep. ad Laetam*, cvi, P. L. xxii, Col. 871.)

In the Middle Ages the laity were familiar with the Psalter because it was their "first reader" in the Cathedral and monastic schools. Learning to read was equivalent to learning the Psalter: "The first reader of the seventh century school boy," writes Metlake (*Ecclesiastical Review*; xlix, 536), "was not a picture-book about cat and dog and bird, but the Psalter or book of psalms. The 150 glorious songs of David had to be learned by heart (at least in part). Bible stories replaced the nursery tale and the nursery rhymes." Many incidents are told of the extraordinary proficiency of boys and girls in committing the Psalter to heart. The boy Lananus, pupil of St. Cassian, learned his Psalter in fifteen days. Even the illiterate knew many of the psalms.

The main reason, and in some cases the only one, why girls in the Middle Ages learned to read, was to be able to pray from the Psalter. It was the inseparable companion of many women, and was often suspended from a strip of leather hanging from the belt or enclosed in a small bag or basket. Even poorer women were the proud possessors of Psalters.

The ancient custom of watching by the dead, or the wake, was

kept with chanting of psalms. When the practice of auricular confession became more frequent following the fourth Lateran Council in 1215, the penance imposed by the Father Confessor was usually the recitation of certain psalms. Confraternities and congregations of lay people, such as the Franciscan tertiaries (founded between the thirteenth and sixteenth centuries), invariably obliged their members to pray the Psalter or at least portions of it. "The incessant stream of holy pilgrims made all the roads and paths of Europe one great church, where the inspired psalms of King David never ceased to be chanted." (Lehnart, in *Ecclesiastical Review*; lxxviii, 236.) Even as late as the sixteenth century, St. Thomas More retained this medieval custom and prayed some of the psalms with his family every night. (Cfr. Bridgett, *Life of More*, p. 140.) The famous Benevenuto Cellini (d. 1571) whilst lying a prisoner in Castel Saint Angelo, still kept up his custom of reciting the Compline psalms.

That was scarcely four hundred years ago. What is the reason for the practical disappearance of the psalms from Catholic life today? No doubt the cause is to be sought largely in the Protestant Reformation with its religious individualism, and in Humanism which greatly affected the educational aims and methods of preceding centuries; and perhaps it has been likewise due, in some degree, to that "cooling off of charity" of which Our Lord complained to St. Gertrude.

What did our Christian forefathers find in the psalms that so attracted them to that particular form of prayer? Perhaps here is a clue. Judging from their use in liturgy, the psalms seem to have been composed more for us than the people of the Old Testament. Indeed, whether their human composers knew it or not, they actually were composing, years in advance, the prayers not merely of their own hearts but the prayers of Christ and His future Church. "The Holy Gospels," writes Cardinal Shuster, "relate the life of Jesus in all its details and expound His teaching, but the psalms of David show us the mind of our Savior, and make known to us His preferences, His feelings, His struggles and anxieties, and tell us of the accents of deep love in which He prayed to His heavenly Father. Throughout His life, Jesus addressed Him in the words of the Psalter, and on the Cross during His last agony, the twenty-first psalm was upon His lips. We might almost liken the Psalter to a sacerdotal book of prayers which the Eternal Pontiff recited whilst offering up to His Father the sacrifice of His own life." (*Sacr.*, ii, p. 156.)

Perhaps Tertullian is a witness of tradition when he says that "most of the psalms personify Christ and present Him praying to the Father." (*Lib. Adv. Praxeam*; c. II.)

Pope Pius X, in his Encyclical *Divino Afflatu*, holds this to be one of the principal joys of the Psalter. "Who does not feel his heart vibrate with love at the image so faithfully portrayed of Christ

Whose voice St. Augustine heard in all the psalms, now chanting praises and now exclaiming in grief, telling of joys un hoped for and of sorrows presently endured!"

Should not the zealous layman grasp at the opportunity of thus praying daily in the name of Christ, in the spirit of Christ, and almost in His very words? The Christian needs the Psalter as his prayer book, so as to deepen and perfect his Christian life; and to obtain, as St. Marcion the Hermit puts it: "a feeling knowledge of the great truths and mysteries of the Christian faith." The psalms, forming as they do the very core of the liturgy, are thus an indispensable source of the true Christian spirit. Wherefore we can legitimately maintain that no one's Christian education is complete until he has learned to pray the psalms.

Well do the Fathers speak of the Psalter as a treasury of prayer, tremendously rich in spiritual content. In praying the psalms one is struck by the pleasing variety of emotions and truths which strike so aptly the chords of the human heart. A word from Cardinal Wiseman will bring out what I mean: "The psalms contain almost every possible petition and the expression of every feeling — from loftiest joy to the deepest sorrow — which can enter into our solemn intercourse with heaven. In whatever temper our minds may be, there will be someone at least of those sacred melodies which will harmonize with it, accord its jars, sooth its fretfulness, calm its anxieties, cheer its gloom, console its sorrows and compose the whole soul to that just standard of Christian peace which soars not in pride, and sinks not in despondency."

More specifically, we may say that the psalms present us with a most potent aid in our spiritual advancement. There are three things especially which we need in the spiritual life: to be purified from sin and vice, to be equipped with virtue, and finally to be brought to union with God. The Fathers are effusive in speaking of the power of the psalms in aiding us to progress precisely along these three lines of the spiritual life. First of all, they are "God's word," as the Apostle puts it (Heb. iv. 12), "living and efficient and keener than any two-edged sword." One who prays the psalms with open heart will notice their almost sacramental power of purifying the soul, and of quieting contrary movements such as anger and discontent. In this connection we are reminded of the conversion of St. Augustine. Like arrows, the psalms pierced him with wonder, joy and contrition: "How did I weep, in Thy hymns and canticles, touched to the quick by the voices of Thy Church so sweetly singing! The voices flowed into my ears, and the truth distilled into my heart, whence the affections of my devotion overflowed." And the great doctor does not hesitate to add "the psalms *deify* a person." (Cf. *Confessions*, ix, 6.)

No wonder then that all who have begun to use the psalms in their life of prayer, soon feel like the man of the Gospel who had discovered

a rich treasure. "My Psalter is my joy," writes St. Augustine. (*In Psalm 137*, v. 3.) In similar vein writes Cardinal Newman: "The day when I came to know and love the Breviary I count as a turning point in my life." (*Apol. pro Vita Sua*, p. 74.)

That today the psalms can still be a real treasure is evident from the experience of this lay person known to me, which I quote at length for its unusual value:

The psalms have become dear to me, even indispensable. They are so simple and clear, in their effects on the soul, and they awaken such acts of faith and trust in God as well as acts of love and gratitude, that I couldn't be without them anymore. They have borne me up in joy and sorrow through the years. The psalms, I think, always find the right key to the human heart, whether it is going through spiritual trials or enjoying prosperity. They open the way to true prayer which brings rest to the weary and persecuted, conversion to the contrite of heart, and happiness to those who love God.

Just those verses which bring out the harmony of nature enlarge the soul and prevent prayer from becoming cramped. The psalms are teachers and guides. Now and then a psalm can have a deep influence on life. Thus Psalm 31 was the cause of a complete change of soul, turning me away from sin and earthly things to God and eternity. I took my life's motto from Ps. 44: "*Opera mea regi*," and I found much food for thought especially in verse 11 of the same.

The psalms give to the day its own consecration. On awakening I pray Psalm xxiv, 1-3; and Psalm lxii, for my morning prayer. Then as I approach Mass and Communion I draw upon the psalms and they give me, according to my disposition, a leading thought for the day. It is a verse from the psalms which brings rest and quiet during work or after some disturbance. When times of trial come, it is sufficient to recall the verse of psalm xxxix "Behold here I am." For my evening prayer I use Psalms lxxxx, civ, or cxxix. At night a hymn of praise to the good God has a happy effect on the soul. When not able to sleep or harassed by fear I get wonderful help from Psalm lvi. I take Psalm vi and Psalm xxxii as a preparation for Confession and Psalm cii as thanksgiving. It's good to memorize verses of the psalms which are most appropriate. It's not necessary to pray a whole psalm; sometimes one verse means more than all the rest together. In general I have little to do with the imprecatory psalms except directing them against the devil and his followers. For the rest I am grateful to the good God for the hour that he made me acquainted with the psalms. (Cf. Parsch, *Bete in psalmen*, p. 16-17.)

Sometimes the fear is expressed that the psalms are hidden under too many obscurities, and they require too much effort to expect the average lay person ever to become familiar with them. I think the experience of any zealous pastor will prove how groundless this is. Let one example suffice, that of a missionary in the Bahama Islands: "In my visits to the natives," he writes, "I not infrequently found them reading the psalms and I found quite a number of English

Psalters in use. I remember particularly one poor widow whose life had dragged on many years under stress of many privations. She had in her possession an old and worn book of psalms, as tattered and finger-marked as an old breviary. 'Further,' she said, 'many times my trials make me feel troubled in mind, but this book always gives me strength and hope in God.' She is only one of many who are using the psalms to great spiritual advantage, and she could barely read." (*Orate. Fratres*; 1941-1942, p. 227.)

In order to recite the psalms intelligently, a person should, of course, give some time to their meditative study. "*Meditemur in psalmis*," says the Church, in her Hymn at Matins on the Sundays after Pentecost. In fact, in Christian antiquity, *meditare* (to meditate) meant precisely to con or study the psalter.* St. Ambrose no doubt had that in mind when he said that daybreak should always find the virgin with a Psalter in her hand. We find that, whilst encouraging the people to pray the psalms, the Fathers urge them to try and understand what they chant. Thus St. Augustine said to his people: "We of the church who have learned to sing the word of God reserved for us, must also try to be, according to the words of Holy Scripture, that holy people which understands the joyful cry of the psalms. Therefore, dearly beloved, we must know with clear hearts and understand what we sing with one mouth." (*Expl. Ps.* xviii) St. John Chrysostom likens the one who all his life uses the psalms and retains nothing but the words, to a man who sits on a hidden treasure, or carries about with him a purse that is locked. (*In Ps.* cxl, 55.)

This point, therefore, must not be forgotten in our endeavor to bring about a more frequent use of the psalms. But a commoner fault, I think, is to underrate the ability and the interest of the laity in these things. We forget that our people also share in the gifts of the Holy Spirit; wherefore it should not be surprising to find in them a certain instinctive attraction to the psalms. The missionary just quoted found a ready disposition to learn: "In teaching the natives how to sing the psalms, I discovered, moreover, that the response was invariably far more hearty if I interspersed a few words of explanation. On five successive Sundays, instead of giving a regular sermon, I explained respectively the psalms and the Magnificat of Vespers. Several of the audience expressed to me their delight at the innovation, for they were now able to recite the psalms more intelligently." (*loc. cit.*, p. 227.)

One difficulty in spreading interest in the psalms is admittedly the lack of a good translation; but we have reason to hope this is soon to be eliminated. When such a manual has been completed and cheaper editions of the psalter issued for popular use, it will be more easily possible to realize our ideal of restoring the psalms to their rightful place in the life of God's people.

* Cf. D. Ursmer Berlière, *L'ascèse Benedictine*, p. 182.

III

THE LITURGY AND THE WORD OF GOD

DOM DAMASUS WINZEN, O.S.B.

AT THE annual Liturgical Weeks held in the past, much useful material has been presented about the liturgy as the life of the parish, about its nature as the praise and glorification of God, and about its sacrificial aspect. At this Conference meeting we are considering the relationship between liturgy and doctrine. Last evening we heard a treatment of the liturgy as a *locus theologicus*, and about the value of the psalms. This evening we continue with a paper on the liturgy as the Word of God.

Liturgy is really nothing other than the Word of God speaking to the Church, and offered by the Church as *Eucharistia*. The sacramental proclamation of the death of the Lord in the Canon of the Mass is its core and center, around which are grouped the reading of the Scripture in Mass and Office, and the praying of the psalms. In fact about eighty per cent of the textual content of liturgy is taken from Holy Scripture. Finally, a great part of the preaching and teaching of the Word of God is done in connection with the celebration of the liturgy. Thus you see, the topic "Liturgy and the Word of God" is a vast one. In the time allotted to me I can give only a brief outline indicating the essential relation between the two.

By its very nature, the Word of God has been revealed to man in order to become praise on his lips and in his heart. In the beginning of creation, the visible world was given to man as the revelation of God's Word, so that man, as the priest of this creation, should offer this visible world, in spiritual sacrifice for the glorification of God. The majesty of God's works was to become praise on the lips of man.

But although God had set the world into man's heart, man did not see the works that God had done, on account of his sin. Then the Word of God was again given to Abraham, this time in the form of a promise of the Messianic seed, which Abraham received in faith. Through faith the word of promise became a living power in him, giving Abraham new life. The fruit of this new life is Isaac, the son of promise, the image of the Word. Abraham takes him up on Mount Moriah in order to offer him in sacrifice.

Then the Word of the Law was given to the Israelitic people as a whole. Again the *doing* of the Law constituted the glorification of God. Therefore the Law culminated in the institution of the Sabbath, and the tables of the Law were enshrined in the Holy of Holies. It is characteristic of Old Testament religion that the center of worship was not an idol but the Word of God. The Holy of Holies was regarded as encompassing the presence of a *Nomen*, i.e. of the Name of

God, and not that of a *numen* or a mysterious supernatural power. That might be the reason why the Holy of Holies was called *oraculum* (III Kings, vi: 19–20). Here, where the name of God is present, the prayers of the people are heard (III Kings, viii, 22). The Presence of the name makes the Temple the House of Prayer. (Matt. xxi, 13.)

In later days, the Jewish Synagogue, the Prayer-house, was at the same time the house where the scroll of the Lord was preserved, and reading and teaching were a fundamental part of its liturgy. This reading and teaching means the revelation of the Word of God, and prayer is its fruit. The books of the Old Testament formed in themselves a liturgy for the Israelites of which each synagogal service was only an abbreviated summary.

As you know, the books of the Old Testament are divided into three main categories: the Law, the Prophets, and the Psalms. The Law is the fundamental creative Word of God, through which this world and the community life of the Chosen People were established. It is impersonal and lasting — not given to any individual person but to a community; not at a specific time of history, but for all time. The Prophets are the Word of God directed to an individual person in order to guide the history of the chosen people here and now, under their specific temporal circumstances. The keyword of the Prophets is: “The Word of God *came*” (*fiebat*), i.e. as a passing act, without becoming flesh and dwelling among the people. Moses himself, at the end of the Law (*Deuteronomy*), pointed to the Prophet who would come after him. The first of these was Joshua. The Prophets, as I have said, represent the Word of God as spoken to an individual person. It becomes in the latter a personal power, as Jeremias says: “I have eaten Thy Word, and it has become the joy and gladness of my heart.” (*Jeremias*, xv, 16). This personal word leads necessarily to personal worship, which occasionally was in open contrast to the mechanical character of the community worship of the Temple. So you see the word of the Prophets complemented the Law, as community worship and individual worship are mutually complementary, until the time came when the Law was to be written in the hearts of men — the New Covenant, in which the community and the individual are united in the Mystical Body of Christ.

Both the Law and the Prophetical Word become prayer in the psalms. In them, the glory of the Law is reflected (Ps. 118) as well as God’s personal appeal to the individual soul. The psalms are the *Eucharistia* of the Old Testament. I dwell at some length on these connections between the Word of God and worship in the Old Testament, because the reading of the Law, the Prophets, and the psalms remained the general scheme of the worship initiated by Christ.

Finally the Word of God was made Flesh in Jesus Christ. Now it does not *come* any more: it *dwells* among us. Christ is both *the* Prophet, and He is *the* Temple. He is the Law and He is the Word.

The Word of God to David, "Not thou shall build *me* a house, but I shall build thee a house" (II Kings, vii, 11) is fulfilled in Jesus. His Body is the Temple of the Word. "Destroy this temple and in three days I shall build it up, and He was speaking of the temple of His Body." (John, ii, 2:20.) The Risen Christ is the Temple of the New Covenant, not a building of stone, but a living person, the living God made flesh. In clear reference to and fulfilment of III Kings, viii, our Lord says: "Where there are two or three gathered together in my name there I am in the midst of them, and whatever they ask of the Father will be given to them." (Matt. xviii.) He, the Word made flesh, is now the House of Prayer. Again you see the relation between the Word of God and worship.

But there is still one thing to be pointed out: in Christ the Word of God is made *flesh*, and that means that it died for us. It entered completely into human life. In Christ the Word of God is a life: a work of redemption, death and resurrection. God is a life: a work of redemption, death and resurrection. In Him the Word of God becomes the Word of the Cross. Not an abstract idea is revealed, but a life is offered.

This, the death-and-exaltation of Christ, is called in the writings of the New Testament: "The Word of God." You will never find a divine revelation or a special message to St. Paul, for example, called the "Word of God," in the New Testament. This term is reserved for Christ, Who died and rose for us. In the Apocalypse, xix, 11, you find a perfect description of the Word of God: "I saw heaven standing open, and behold a white horse and he who sat upon it is called faithful and true, and his eyes are a flame of fire, and on his head are many diadems, and he is clothed with a garment sprinkled with blood, and his name is called the Word of God." This Word of God, not a book, but this living Person, has been given into the hands of the apostles at the Last Supper: "This is my Body — take it. This is my Blood — drink it. Do this in commemoration of me." As often as we speak the Word, we announce the death of the Lord, as St. Paul puts it.

This sacramental Word is the liturgy. We take the holy Host and the Chalice of Christ's Blood into our hands, we lift it up and we say: "By Him, and with Him, and in Him, is to Thee, God, Father Almighty, in the unity of the Holy Ghost, all honor and glory forever and ever." Here in the sacramental representation of the death and resurrection of Christ in the Church, the unity of the Word of God and liturgy is absolute. This sacramental commemoration of the death and the resurrection of Christ lived in the Church before the books of the New Testament were written. It is the center and core of all oral tradition. The writings of the New Testament spring from it, are influenced by it, insofar as they are written in the spirit of the risen Christ, who lives in the Sacrament. The writings of the Old Testament preceded it in the historical order of revelation, it is true;

but they depend on it intrinsically, because this is the Word of Him who is, before Abraham was, and whose day Abraham has seen, and Moses and Elias, and Isaias. This Word is not only the Omega, the end, but also the Alpha, the beginning. It is "Christ, the same yesterday, today, and forever." (Hebr. xiii, 8.)

No wonder then that the sacramental word of the Mass can gather around itself a cloud of witnesses from the Old Testament, like the glorified Christ who on Mount Tabor speaks with Moses and Elias about His death. (Luke, ix, 31.) I am always tempted to consider the scene on the top of Mount Tabor as a kind of Mass of the Catechumens for the apostles. It certainly had the same purpose: to plant the seed of faith in the resurrection into their hearts, before the great Sacrifice was offered on Calvary. Certainly the Word of God is life and power. But it always remains a Word; and as such it has to be revealed, and then received in faith. So the *Verbum Sacramenti*, the sacramental Word, requires the *Verbum Fidei*, the Word of faith, as its preparation.

That is the Mass of the Catechumens; and as far as the lessons from the Old Testament are concerned, especially those read during Lent and on the Ember days, they receive through their connection with the sacramental presence of the Risen Christ in the Mass, a new actuality. People are not usually interested in Moses and Elias, and other historical persons of the Old Testament, because they say: "They are too far removed from us — what importance can they have for us?" They do not see that it is the Christ "yesterday" who speaks through the Prophets of the Old Testament to this generation, and says: "Today, when you hear his voice, do not harden your hearts." (Hebr. iv.) Concerning the two other readings from the New Testament, the Epistle and the Gospel, they also receive life and actuality from the *Verbum Sacramenti*, the sacramental Word.

The writings of the New Testament correspond in a certain way to the writings of the Old Testament. The four Gospels are the New Testament counterpart of the Law. They are the creative Word that forms the Church, the "*eu-angelion*" (*evangelium*), the announcing of the Glad Tidings, the Peace proclaimed in the Kingdom of God. The Acts are the New Testament Book of Josue, because they describe the conquest of the world by the Risen Christ. And therefore they are read in the Church after Easter, that is, after the killing of the Paschal Lamb and the Passage through the Red Sea, at the moment of our entering the Promised Land. The other apostolic writings, called simply "the Apostle" in the Eastern Liturgy, are the heralds of the Risen Christ, and the personal, practical realization of this Word in our lives. They correspond to the Prophets. "The Apostle" precedes the Gospel, because the Gospel in the Mass is not considered as an historical report on the life and doctrine of Christ, but rather as the living word of the Risen Christ, — even, as an an-

ticipation of His final coming. For that reason, St. Benedict in his Rule (C. XI) prescribed that the Gospel should be read at the end of Matins, at the beginning of dawn, as the symbolic anticipation of Christ's coming on the Last Day. The Apostles are the heralds who precede Christ's last coming.

On the whole one can say that the sacramental Word (the sacramental proclamation of Christ's death and resurrection in the Canon of the Mass) is the recapitulation of all the Scriptures. Therefore it works through a system of lessons throughout the ecclesiastical year, in the Mass and in the Divine Office, as the integration of the Scriptures into a living organism, which is centered around the Sacrifice of the Mass as its living heart. At the same time the lessons of Holy Scripture act like a prism which breaks the sun of the Sacrament into its manifold colors, and brings it down to earth, and into closer contact with us.

As an illustration of this, take the Mass of St. Thomas the Apostle, with the Gospel of his conversion. He puts his hand into the open side of the Risen Lord, falls down, and says, "My Lord and My God." In the sacramental representation of Christ's death and resurrection in the Mass, this historical event becomes an actual present reality for all those present. When they go to receive Holy Communion on this day, the Church sings, "Put your hand into my side, and know the place of the nails, and be not faithless, but believe." So we are Thomas, and we put our hands into the open side of the Lord, when we receive Him in Holy Communion.

After the Gospel, the last form in which the Word of God is announced in the Mass is the sermon. If it is true that the Word of God is given to us for the purpose of becoming prayer, then preaching is an integral part of worship. In fact, the two things always belong together, the altar and the teaching chair of the bishop, the *offerre* and the *praedicare*. Only in the Middle Ages did the chair of the Bishop become the throne of a feudal prince, and the pulpit was moved into the nave instead of being part of the sanctuary, i.e. that the preacher might be closer to the people who were so far away from the sanctuary. Our word "preaching" has lost so much of the fullness of its original meaning! The term has absorbed many shades of meaning which we find in the New Testament, but which nowadays we seem largely to have forgotten.

One of these shades of meaning which was originally contained in the word "preaching" (as a translation of the Greek *keryssein*) is the public proclamation of the presence of salvation. Preaching is the statement that the world *has* been saved. Preaching is the message of the victory won in battle. Preaching is the proclamation of dominion, the kingdom of the Risen Christ. "Christ in you, your hope of glory, Him do we preach," says St. Paul (Col. i, 6). You can readily see what close inner connection this type of preaching has with the sacra-

mental celebration of Christ's death and resurrection. Therefore liturgical preaching is not only talking about liturgical topics to the congregation, as for example an apologetical proof for the resurrection on Easter Sunday, or a sermon explaining some liturgical rite, the history of ceremonies, etc., but liturgical preaching is that kind of preaching in which the power of the risen Christ is made actual. This is done, for example, when a bishop (like Gregory the Great) in a series of sermons, explains the prophecy of Ezechiel, not as an historical document but as a witness to the Risen Christ. These sermons may not have any immediate connection with the texts of the Mass of the day, but they certainly are part of the celebration in which the living Word of the Risen Christ integrates with this part of Holy Scripture — although the natural and most desirable manner of preaching would be of course, the explanation of the texts of the day.

The sermon preached during the Mass is an integral part of the offering of the Sacrifice and a preparation for it. It is not merely a piece of interesting information given to the people. The liturgical sermon is the homily, that is, the friendly, intimate discourse from heart to heart, occasioned by the celebration of the Sacrament of unity. The sermon during the Mass is different from catechetical instruction, which aims at a systematic introduction to the elements of faith. It is different also from any mission preaching, which is aimed at the purification, conversion, compunction of the listeners.

We are inclined to overlook the fact that the Holy Spirit proceeds from the Word, not only eternally within the Trinity but also now in the hearts of the faithful. As the Risen Christ is the Source for the descent of the Holy Ghost upon the Church, so the Word of the Risen Christ preached in the sermon, in the homily, read from the Scriptures, sacramentally proclaimed in the offering of the Sacrifice in the Canon of the Mass, is the source of the Spirit in which the Church worships the Father through Christ in the unity of the Holy Spirit.

So the inner connection between the liturgy and the Word of God has its last foundation in the inner life of the Most Blessed Trinity, of which the life of the Church is only a prolongation in time and space, leading to the eternal wedding feast of the Lamb, at which the Bride of the Spirit will sing for all eternity the new Song before the throne. (Apocalypse xiv, 3.)

IV

THE LANGUAGE OF THE ROMAN LITURGY

DOM REMBERT SORG, O.S.B.

THE first section of this study gives an historical sketch aimed to limn the background against which the question of language in the Roman Liturgy should be considered. In the second section, some scriptural and theological considerations are offered; and the third section takes up the practical issues involved in modern agitation for vernacular Roman Liturgy.

Section I. Since 1916, when Dom Hugh Connolly identified the "Apostolic Tradition" as the work of St. Hippolytus of Rome, written in the first quarter of the third century, there has been no doubt that Greek was a language of the Roman Liturgy for the first three Christian centuries. It was not necessarily the *only* liturgical language, because all the available evidence refers only to the papal liturgy. On the other hand, it is quite probable, though not certain, that in the domestic and parish churches of Rome, as well as in the rest of Italy and the various Western provinces of the Roman Empire (Gaul, Spain, Africa, Illyria), the liturgy might have been in Latin in the same first three centuries. The main argument is the *Itala*, ancient Latin translation of the Bible, which was, of course, made with a primary purpose of serving the liturgy.

The Greek language was no doubt used for several reasons. First, the Apostles and their companions, and the first Christian converts in Rome, were mainly Greek-speaking foreigners. Secondly, Greek was a *catholic* or cosmopolitan language in the Hellenistic world. Outside of the Hellenic people themselves, whose mother-tongue and vernacular it was, the Roman elite and the educated Asiatic foreigners in Rome, particularly Palestinians, understood and spoke Greek as a common means of communication. But Greek could hardly be called the vernacular of Rome. In a bilingual culture, it was the common language of various nationalities. We may be sure that in the Ghetto the Jews spoke their own Aramaic; and in the market-place the Romans spoke their own Latin and did their thinking and marketing in the same.

With regard to Latin in the Western Roman Empire, the same principle applies. It was a cosmopolitan language spoken by many nations; and the historical circumstances which united them together by the bonds of a single culture and language, certainly suggest that by the very design of Providence Latin should be a language of worship of a supranational supernatural religion. By coincidence, it was also the vernacular of the people.

In any case, it is wrong to understand that the practice of the

Church at Rome in apostolic times was to put the liturgy into the vernacular *as a matter of policy*. This interpretation harmonizes with Pope Pius VI's condemnation, on Aug. 28, 1794 of the following proposition of the Jansenist Synod of Pistoia: "It would be against apostolic practice and the mind of God, if easier ways were not made available to the people for joining their voices with the voice of the whole Church, such a proposition being understood as the practice of introducing the vernacular language in the liturgy." *

The next period in history begins with the fourth century, when Romanization, which had been going on all the while, quite supplanted the influence of Greek culture, and the whole Roman Liturgy was put into Latin. The Latin of this era was an Ecclesiastical Latin which had developed from the ordinary colloquial language of educated people. Although easily understood by all Latin-speaking peoples, it was distinct from the vernacular of the time. There is a decided difference between the Latinity of St. Jerome's Vulgate and the contemporary Vulgar Latin text of Aetheria's *Pilgrimage*, written in 385. In other words, Ecclesiastical Latin assumed a more classical and elegant form, with better adherence to grammar, than the Vulgar, which went on changing. One might say that the tendency of the liturgy from the very beginning was to "deadens" Latin for its own purpose; while popular use continually changed it.

The next period starts with the collapse of the Roman Empire and the migration of nations in the beginning of the fifth century. The admixture of Germanic and Vulgar Latin gave rise to the dialects which later evolved into the Romance languages (French, Provençal, Italian, Spanish, Catalanian, Portuguese); so that the cleavage between liturgical and colloquial language was gradually widened. Here it might be pointed out that liturgical Latin was never imposed upon peoples who didn't understand it; but rather it was the peoples themselves who made their own spoken languages different from their liturgical language. Culturally speaking, this period (popularly known as the Dark Ages) was characterized by ignorance and illiteracy. Learning was confined to the monasteries; and even in the latter, Charlemagne, on assuming the throne of the Holy Roman Empire in the ninth century, had to reprove some of the monks for their mistakes and crudeness in Latin letter-writing.

Charlemagne, as everyone knows, encouraged the study of letters, and was particularly zealous in promoting the Roman Rite and language; so that even though the Romance languages were in an ad-

* "Propositio asserens, fore contra apostolicam praxim et Dei consilia, nisi populo faciliores viae pararentur vocem suam iungendi cum voce totius Ecclesiae; intellecta de usu vulgaris linguae in liturgicas preces inducendae; — falsa termeraria, ordinis pro mysteriorum celebratione praescripti perturbativa, plurium malorum facile productrix" (Pius VI. *Constitutio Auctorem fidei*, Denzinger-Bannwart, 1566. The like error of Paschasius Quesnel was condemned by Clement XI on Sept. 8, 1713. Cf. Denz., 1436).

vance stage of formation at this period, there still was no agitation for nor question of a vernacular in the liturgy.

Nor was there any such question in connection with the Christianization of the British Isles, which began in 596, and of Germany in the middle of the ninth century, for as Eisenhofer ably states regarding the latter: "In places with purely German population, the current old High German language was still too imperfect to assimilate and translate the wealth of ideas in the Latin Liturgy." * In the case of England, the Anglo-Saxon dialect was still more unsuitable. Think what a task it would have been to put Latin into old Anglo-Saxon, before all the Latin loan-words had been incorporated into English through French after the Norman conquest, as they are now! Moreover, the march of Christian monks into England meant a welcome return of the old Anglo-Saxons to contact with Roman culture; and they were most willing to re-learn Latin as the language of their new supernatural Mother.

The point to be observed here, is that Latin was a superior language, and Holy Mother Church deemed it better to lift her children up rather than to vulgarize and cheapen the Incarnate Wisdom which speaks and acts in the liturgy.

In the Middle Ages, when modern languages were well developed, this fact might have made a call for vernacular liturgy seem more reasonable, had not the heretics spoiled the chance. Indeed, it is significant that since the Albigensian heresy (condemned in 1179), the introduction of vernacular into the liturgy has been a characteristic of all heresies.

The Albigensians put their liturgy into French; later the Waldenses (in the beginning of thirteenth century) used various Romance languages in their new liturgy; and in the beginning of the fifteenth century, the Hussites celebrated the Roman liturgy in Bohemian. Then the Protestant sects of the sixteenth century, Lutheran, Zwinglian, Calvinist, Anglican, all put their liturgies into the vernacular. After them came the Jansenists of the eighteenth century, whom we met before in the condemned Synod of Pistoia.

Certain characteristics of these heresies are instructive with regard to our problem. They generally agree in abolishing the sacramental idea of the liturgy, an important point to note. Then, they consider the primary purpose of worship as being the edification and instruction of the people in faith and morals. Incidentally, in the latter connection, it is interesting to recall that Luther even kept *Latin* in his week-day service for the cultural edification of youth, while his Sunday service was a vernacular one.

Now, the point to be kept clearly in mind here is that the primary purpose of Catholic Liturgy is God's latreutic worship; and its accompanying purpose, man's salvation through the sacramental

* *Handbuch der Katholischen Liturgik* (Freiburg i B. 1932), p. 150.

system of Christ's *opus redemptionis*. Edification in faith and morals, though certainly belonging to the broad scope of the liturgy, particularly in the Divine Office and the Mass of Catechumens, are fruits which follow correct participation, rather than a primary purpose.* Obviously the faithful should be educated and trained *before* trying to liturgize. One doesn't go on the stage in Carnegie Hall to give a full-house performance of Bach's *Mass in B minor* in order to learn it!

Accordingly the Council of Trent formulated its definition against the Reformers (and also by implication, against all apologists of the vernacular cause) as follows: "Even though the Mass contains much education for the faithful, still it has not seemed expedient to the Fathers that it should be celebrated in the vernacular." † Yet the same Council wants the faithful to derive due profit therefrom, and accordingly requires pastors and their assistants to explain the texts and mysteries of the Eucharistic Sacrifice in sermons and homilies during the celebration of Mass.‡

On the other hand the Church has definitely shown, precisely during the Counter-Reformation centuries, that there is nothing intrinsically wrong in a vernacular liturgy; for on several occasions She has granted to missionaries of the Orient permission to translate the Roman Latin into different vernaculars. We know of four instances where the Roman Rite is not in Latin; and of a fifth, where it might not have been. Each one is interesting.§

1. In 1624, Urban VIII allowed the Carmelites to translate the Roman Missal into vernacular Arabic for the new Catholic converts of Persia.

2. In 1627, the identical privilege was granted to the Catholics of Armenia. In both cases, the reason given is the "consolation of new converts."

But note (a) that Arabic, though a living vernacular, is an international, or cosmopolitan, language; and is spoken in all the many countries where Islam penetrated;|| (b) the peoples concerned were Oriental and brand-new converts to Roman Catholicism, i.e., the situation is parallel to that of Rome in apostolic times; (c) the injunction of the Holy See was to translate the Latin Missal literally (*literaliter*), which would seem to imply according to the Latin and not the Arabic idiom.

3. In 1886, under Leo XIII, the Holy See made a Concordat with the Slavic state of Montenegro in the Balkans, allowing *parts* of the Roman Rite to be translated into a modernized Church-Slavonic, called *Grajdanka*. But again we note that this *Grajdanka* is not a national

* Cf. Eisenhofer, *op. cit.*, I, 23: "Es darf aber beim erbaulichen, pädagogischen, und ethischen Kultzweck nicht so fast von einem Zweck, als vielmehr von Wirkungen der Liturgie gesprochen werden."

† Conc. Trid., Sess XXII, cap. 8 (Denz. 946).

‡ Conc. Trid., *loc. cit.*

§ Cf. Eisenhofer, *op. cit.*, I, 156.

|| In the Patriarchate of Antioch, the *Byzantine Rite* is also celebrated in Arabic.

vernacular but an international language of the smaller Slav nations, having been used in commerce since the beginning of the eighteenth century.

4. There is the similar case of the so-called Glagolitic Slavs of Dalmatia and Croatia, who celebrate the Roman Liturgy in old or Church-Slavonic. But again, Church Slavonic is a dead language, not a vernacular; and just as is the case with all the nations who have Byzantine Liturgy in the same language, the common people without education do not understand it.

5. The fifth instance is China. In 1615, Paul V allowed by decree that the Roman Rite might be translated into literary or Mandarin Chinese, which incidentally is not the spoken Chinese of the people at large. The decree however, was a failure in its execution; and all subsequent appeals of the missionaries for a Chinese Roman liturgy were rejected. This is significant; and perhaps too, specially providential; for had a Chinese translation of the Roman Rite actually been put into use with permission of the Holy See, this would have marked the first time in history that an exclusively national tongue for a single nation would have been used in this rite.

Add to these five instances, the fact that frequent efforts to have a vernacular liturgy in other countries have been consistently rejected by the Holy See, and it should become clear that Rome does not want her liturgy clothed in a nationalistic "vulgar" tongue for obvious disciplinary reasons: to guard her Catholicity, and, perhaps also Her holiness and Apostolicity.

The exigencies of the counter-reformation, and particularly of opposition to Jansenism, account for some particularly stringent measures taken by Rome against vernacular tendencies. Pope Alexander VII in 1661 forbade, under pain of excommunication, the use of a Missal which had been translated into French for the benefit of the faithful. Even as late as 1851 and 1857, Pius IX twice forbade any translation of the Ordinary and Canon of the Mass.

Pius IX's prohibitions definitely close an historical era, and bring us to Leo XIII and the beginning of the liturgical revival. In 1897, Leo XIII lifted the prohibitions of his predecessors and allowed translations of liturgical texts for popular use, provided they have proper ecclesiastical approbation. Since his time, even parts of the official editions of the Ritual have officially approved vernacular translations, such as the questions and answers in the ceremonies of Baptism and Matrimony. Pope Leo XIII therefore initiated a period of growing leniency; but it must be added that, while he showed benevolence towards the laity in this connection, he at the same time strongly advocated a renewed study of Latin in clerical seminaries.* Perhaps the person most instrumental in paving the way for this more lenient attitude on the part of Leo XIII was Dom Prosper

* Cf. Encyclical Letter of Leo XIII to the Bishops and Clergy of France, Sept. 8, 1899, in *Acta S. Sedis*, XXXII (1899-1900), p. 198.

Gueranger, the renowned Abbot of Solemnnes, whose writings did much to prepare France for the definitions of the Vatican Council (1870) on the infallibility of the Pope, which in turn were so powerful a force in assuring Catholic unity in France and elsewhere. Gueranger battled the last consequences of the age-long Gallican nationalism, which, as far as the liturgy is concerned, were Babel and chaos. He proclaimed the beauties of the Roman Rite with such telling success that France returned to it with complete devotion. And it is the glory of the great Abbot that he inaugurated our modern liturgical revival in an era when knowledge and appreciation of the liturgy were at the lowest level in history.

Thus the stage was set for the saintly Pius X's *Motu Proprio* of November 22, 1903, a document admirably suited to the time. Its key phrase: "active participation (*viz.* of the faithful) in the most holy mysteries and in the public and solemn prayer of the Church" sounded a note which puts the question of a vernacular Liturgy in a light different from that of the Counter-Reformation idea of instruction and explanation, with which the Council of Trent was concerned. Active participation means listening, and speaking or singing, joining with the action with an intelligence that accompanies the performance itself. This seems to postulate more than our being instructed before or after the thing is said or done.

Hence, because Latin is sometimes made to be an insurmountable obstacle of such participation, we are today witnessing much agitation for the vernacular. But Pius X himself certainly wasn't thinking of changing to vernaculars, for in this same *Motu Proprio* he says bluntly: "The language proper to the Roman Church is Latin. Hence it is forbidden to sing anything whatever in the vernacular in solemn liturgical functions — much more to sing in the vernacular the variable or common parts of the Mass and Office."

These words express the present discipline of the Church.* They are published as an authentic Decree of the Sacred Congregation of Rites,† and they are a further definition of Canon Law, which in Can. 819 reads: "The Sacrifice of the Mass must be celebrated in the liturgical language proper to each rite that has been approved by the Church."

* My attention has been called to a notice in the *Catholic Herald* (London, Aug. 11, 1944) of a decision of the Congregation of Rites, which officially tolerates the "German High Mass" (singing of "Liturgical" (?) hymns during Mass) for those places, notably the Eifel, where it had become traditional. The decision, issued this year of 1944, cautions that any attempt to introduce the custom elsewhere would be discouraged. This custom traces itself back to the turn of the eighteenth and nineteenth centuries, when Josephism (Joseph II of Austria introduced congregational singing of vernacular hymns) and Febronianism (German Jansenism and Gallicanism) were current. Joseph II, himself Febronianist, tended to nationalize and secularize Church discipline. In any case, there is here question not of a vernacular liturgy, but of vernacular in the liturgy.

† *Decreta Authentica Congregationis Sacrorum Rituum*, Vol. vi (Rome 1912), N. 4121, 7, p. 34. For formal Decrees of the same Congregation of Rites on the same matter cf. Van Der Stappen, *Sacra Liturgia* III (Mechlin 1902), p. 376, q. 278.

A few conclusions may now be drawn from the foregoing survey:

1. The question of liturgical language belongs to Church discipline. There is neither a divine nor apostolic prescription for Latin or any other liturgical language. Upon occasion, the Church can always and actually has allowed a change from the Latin of the Roman Rite; and we know that in so doing she is following, as always, a discipline which is best for the salvation of souls.

2. In history, vernacular liturgy has been a peculiar feature of heresies. Specifically, the heretics gave false reasons for its use; and the Church condemned the reasons without necessarily condemning the use.

3. The constant and universal practice of the Church has been very definitely to prefer a so-called dead language. Looking around, we see that every single non-Roman Rite is in a dead language, e.g. liturgical Greek, Syriac, Coptic, Ethiopian, Armenian, old Slavonic. When vernaculars were introduced, they were not nationalistic, but rather cosmopolitan or international. Hence Holy Mother Church apparently finds a dead and catholic language desirable, as a disciplinary precaution against nationalism and heterodoxy.

4. Another disciplinary reason in favor of Latin, more apparent perhaps today than in past times, is the danger of liberalism which has already so lamentably secularized and profaned religion. Can anyone deny that our modern liberal culture, which cannot help but adversely affect individual Catholics, tends to make them more and more secular, whereas it is the high mission of the Church to *elevate* the world rather than to put on its character? Free thinkers would indeed rejoice if our liturgical language were vulgarized according to the Protestant fashion.

5. In our Western civilization, Rome unquestionably wants her liturgy to remain in the particular dead language of Latin, as her present legislation viewed against the entire background of history, definitely shows. But Rome also wants intelligent active participation. The obvious inference then, it seems, is that She would like her children to know some Latin.

Section II. The next section of this paper therefore takes up the question of Latin in its relation to active participation. Was Mrs. Ryan exact when she stated at St. Meinrad's two years ago that "a knowledge of Latin is and must always be one of the most essential human tools for taking an active part in the official life and worship of the Church?" * How much Latin, if any, is required in a lay participant who would not be Pope Pius XI's "silent and mute spectator?" We prefer to base our reply to this important question upon a right exegesis of a relevant passage from St. Paul; particularly since, due to faulty interpretation, it is sometimes quoted in favor of vernacular usage.

In Chapters xi-xiv of First Corinthians, St. Paul's subject is the liturgical assembly at Corinth. Chapter xi treats of the Eucharist, *anamnesis* of the Lord's Supper — our Mass of the Faithful. Chapters xii-xiv deal with the *charismata* of the Holy Spirit, with special

* Mary Perkins Ryan, "Our Language of Praise," *National Liturgical Week*, 1942, p. 126.

reference to their use in the liturgy; specifically in the instructional part of the Mass. Thus Chapter xiv, verse 26: "When you come together, each of you has a psalm, has a teaching (*didachen*), has a revelation . . ." Now, this juxtaposition of a psalm, a reading from Scripture, and a sermon or talk, discloses the main lines of the old synagogal service and the original skeleton of our Mass of the Catechumens. The logical context of the three chapters (xii-xiv) is woven together by one basic idea: the need of combining the *charismata* with charity. Whereas the *charismata* are special operations given by the Holy Spirit to individual selectees, faith, hope, and above all charity, are the "better gifts" (xii, 31) which belong to the universal Christian life.

St. Paul's Chapter xiv teaches, therefore, that the special *charismata* are to be used according to Charity. Thus, verse 12, literally translated, runs as follows: "So also you, since you strive after spiritual gifts, seek the edification of the Church, that you may abound." This "abounding," or possessing of the gift in overflowing fulness, is the law of charity. In this light, the Apostle is evaluating the so-called *glossolalia* or gift of tongues, which the Corinthians had overestimated and misused in the liturgy. He teaches that the gift of tongues, taken by itself, is of no value to the Church as a whole, but only to the individual who possesses it: "He who speaks in a tongue does not speak to men but to God, for no one understands" (v. 2). Yet, it is a desirable thing: "Now I should like you all to speak in tongues" (v. 5). It is an operation of the Holy Spirit, so that in using it one "prays by the spirit" (cf. v. 3 and v. 15). And when it is supplemented by the gift of interpretation for the edification of the Church, it is charitable and as good as prophecy: "he who prophesies is greater than he who speaks in tongues, UNLESS he can interpret so that the Church may receive edification" (v. 5).

Such then is the context of verses 13-19, which may be read as follows: (13) Therefore let him who speaks in a tongue, pray that he interpret also. (14) For if I pray in a tongue, my spirit prays, but my understanding is without fruit. The meaning of "pray that he interpret" is not "pray for the gift of interpretation" but rather "couple prayer with interpretation." This is evident from the following "for" in verse 14. "Spirit," here definitely the created human spirit and not the Holy Ghost, is the new supernatural principle which elevates and instructs all the natural faculties with various gifts and virtues.* Obviously, in the gift of tongues it activates only the faculty of speech without necessarily affecting the understanding (Greek *nous*). It is the gift of interpretation which touches the latter. Thus St. Paul discourages praying alone in a tongue, even though it be by the spirit, without the gift or ability of interpreting both for onself and others, which belongs to understanding.

* Cf. Lagrange, *St. Paul, Epître aux Galates* (Paris 1926), p. 147 (ON v, 17).

v. 15: "What then is to be done? I shall pray with the spirit, but I shall also pray with the understanding: I shall psalm with the spirit, but I shall also psalm with the understanding." v. 16: "Otherwise if thou givest praise with the *spirit alone*, how shall he who fills the place of the uninstructed say *Amen* to thy thanksgiving, for he does not know what thou sayest?" v. 17: "For thou, indeed, givest thanks well, but the other is not edified." Clearly the praying and psalming in a foreign tongue is *spiritual*, i.e. "with the spirit," but that is not enough. Charity (edification) requires that the tongue be understood or be made understood by interpretation.

All the above then is proper introduction to St. Paul's apparently strong outburst against foreign liturgical language in the following two verses: v. 18: "I thank God that I speak with all your tongues." v. 19: "Yet in the assembly (*Ecclesia*) I would rather speak five words with my understanding that I may also instruct others, than ten thousand words in a tongue." The context shows that the five words spoken with St. Paul's understanding may just as well be in a tongue, *with interpretation*, as in the vernacular. To sum up, therefore, we may adopt the following conclusions as to St. Paul's teaching in this connection:

1. In the liturgical assembly, charity requires that all *understand* what is said and done.
2. Speaking in a foreign tongue is a gift of the Holy Spirit, and one "gives thanks well in it."
3. The practice should be to interpret for the edification of those in the assembly who do not understand the foreign tongue.

From this it is manifest that active participation in the liturgy does not necessarily require that one know the "liturgical language," but only that he hear the interpretation. Furthermore, there is an obligation in charity, on those who use a foreign tongue, to interpret it. These principles correspond exactly with the decree of the Council of Trent, quoted already, which obliges pastors and their assistants to explain the Latin liturgy to the faithful. They harmonize too with the tradition of the early Church. In Rome of the fourth century for example, the Epistle and Gospel of the Mass of Catechumens were read both in Latin and Greek, i.e. the Latin was thus "interpreted" for Greek-speaking participants. The pilgrim Aetheria cites a similar usage current in the church of Jerusalem at the same time: she writes that whatever lessons were read in Greek, which was the "liturgical language" there, were read and interpreted also in Syriac and Latin for the benefit of all the participants.* Likewise in the Byzantine Rite at Constantinople until the ninth century, the Epistle and Gospel were read in Latin as well as Greek. The exact equivalent in our own day and country is to read the Epistle and Gospel both in

* *Aetheriae Peregrinatio ad loca sancta* 47, 3.4. (Heraeus, p. 51.)

Latin and American. The only point we are stressing here is that such a practice, even while it might not represent ideal active participation, nevertheless is quite in accord with the inspired teaching of First Corinthians, Chapter xiv. In other words, the quality of participation and all the rest depends upon the pulpit.

The exact nature of the gift of tongues has perplexed exegetes, but beneficial conclusions may be drawn from the *certain* characteristics which Holy Scripture ascribes to it. The "tongue" definitely was not the vernacular of either speaker or listener, but a foreign and certainly intelligible language such as "Parthian or Medean or Elamite," or the others enumerated in Acts ii 10 f. Its special *object* was liturgy or the praise of God (cf. Acts ii, 11: "*loquentes nostris linguis magnalia Dei*"), and prayer or thanksgiving (I Cor. xiv, 14 ff.) — never the preaching of the Gospel (even on Pentecost).

For some reason dictated by the Holy Spirit therefore, the ability to use a foreign language did suit the liturgy as the Church's sacrifice of praise in Christ Jesus. Undoubtedly it is an aid in expressing the new supernatural personality of the Christian. Christ made *all* things new and supernatural, for the old creation has lost its value. Is it not a fitting expression of this truth that when Christians stand before God in their new condition as His children in Christ Jesus, they do not use the natural tongue of carnal mothers but the DIFFERENT language of a supernatural mother? Thus they too are helped to know the Savior, in Whom there is neither Jew nor Gentile nor American; and to realize that it is not so much their own but His Sacrifice which they offer. Such might be called a theological reason for the use of Latin; i.e. because thereby we symbolically express our new and supernatural character by using a tongue other than our natural one.

A second theological reason is as follows. The fulness of the Holy Spirit's operation belongs to the Church of every age. It is therefore fitting that His Gift of tongues be always and officially present in the Church. Of course, it is not required that extraordinary or miraculous accidents vest this Gift, as was most probably the case in apostolic times; but we do expect the essential operation of the Holy Spirit to manifest itself in normal life. Now, it is possible to see precisely not just the equivalent but the very essence of this *charisma* in the liturgical (non-vernacular) languages of the Church. Thus, Father Prat, S.J., remarks on the *charismata* of apostolic times as follows: "Finally, if all the gifts were supernatural, as fruits of the Spirit, it does not seem necessary that they should all be miraculous, and apparently the Apostle might have called a supernaturalized natural aptitude a *charisma*." * Applied to the specific *charisma* of tongues, one understands that the *natural aptitude* is the ability to learn a foreign language, e.g. Latin, albeit through hard study. Then, much

* Prat-Stoddard, *The Theology of St. Paul* (London 1933) I. 133.

the same as the faith of catechumens becomes supernatural infused faith by the operation of the Holy Spirit in Baptism, so too by the ordinations of priesthood and monastic profession, knowledge of Latin is supernaturalized for liturgical use. For this reason, one might dare to call liturgical languages "supernatural," i.e. on account of the ordination of the Spirit. From such a point of view it is most satisfying to consider that in our Latin we find an exercise of that same *charisma* of foreign tongue which the Holy Spirit imparted to His selectees, shall we say to His "ordained" ones,* of apostolic times. By the grace of God, it has become a distinctive mark of the one true Church in the Western world. Even though such an authority as Donald Attwater † may praise the vernacular of Anglican services, we see in the latter only a lack, if not a repudiation, of the Holy Spirit's gift. Likewise, practically all of the Western non-Catholic churches show by their vernaculars the same *lacuna*.

A third theological argument for non-vernacular liturgical language flows from the nature of the liturgy. Dom Odo Casel gives it in the chapter on "Mystical Silence" in his book *Die Liturgie als Mysterienfeier*, written in answer to those who think that a foreign language hinders active participation. Dom Odo says, on the contrary, that the non-vernacular actually promotes a correct participation: "Also the second purpose of the Liturgy . . . the sanctification of souls, is not hindered but rather promoted by an ancient language. For the thing towards which the Mysteries first strive is not *information* of intellect nor education of will but an interior experience of the divine supernatural life. But sanctification has its first effect not on intellect or rational will but upon the soul. The silence of Mystery, which after all consists also in the use of a foreign language, speaks more clearly of God's holiness than the most thorough instruction." ‡

This argument of the learned theologian is a good reminder that correct active participation in the liturgy, especially on the part of the laity, involves much silence. Their *oblatio rationabilis* in Christ's Sacrifice is sacrifice or silence of the human reason, while the Incarnate Wisdom of God speaks and acts. It is an *Amen* to the High-Priest's prayer, not an ostentatious self-expression, in a carnal mother's tongue.

* Cf. Prat-Stoddard, l.c.: "No doubt, in the beginning ecclesiastical dignitaries were often chosen from among the possessors of the *charismata*. The *charisma*, indeed, prepared a man for the function. . . ."

† Donald Attwater, "A Plea for English," in *Orate Fratres* (Sept. 3, 1944), p. 461.

‡ *Op. cit.*, p. 144. Dom Odo continues:

"Precisely in the divine service, man strives to rise above his customary habits; unwittingly he grasps at sublime words which otherwise do not enter his mouth when he speaks about or to God. The ancient languages of themselves, and now particularly on account of their objective solemn changelessness, have a power and dignity which no living language can attain. Thus they are specially suitable as sacred languages and through them a reflection of timeless eternity falls upon the liturgical action." (Translation mine.)

Section III. Passing now from our argument designed to show the suitability of using a non-vernacular tongue in Catholic liturgy, we come to the final section of this study: a consideration of the current agitation for a vernacular Roman Liturgy.* The basic contention which underlies it seems to be this: Latin is an obstacle to active participation in the liturgy because the people do not *understand* it. Our answer could follow the more indirect method, along the lines pursued by Pius VI in his judgment that the introduction of vernacular would be "*plurium malorum facile productrix*";† or by opposing the heavier disciplinary and theological reasons against this agitation. However, it may be more useful, for a gathering of this kind, to propose a more direct and positive counter-solution of the difficulty, as follows: accepting wholeheartedly present church discipline in the matter of a Latin liturgical language, and desirous of fostering the principle of "*Sentire cum Ecclesia Romana*"‡ we offer these two propositions toward solving the problem: (1) Interpretation of the Liturgy; (2) Teaching Latin. These solutions are sound and practical if one only keeps his head in using them.

Proper interpretation of the liturgy for the people who do not understand Latin is in the first place *sufficient* for good active participation. In other words, it is not necessary to know Latin, as the exegesis of I Cor. xiv should prove. The principal means of interpretation, which are explanations from the pulpit and translations of liturgical texts, are moreover within the easy reach of everybody. In fact, some pastors seem to be aggravating the difficulty by de-

* The agitation for vernacular in the liturgy has been felt since the inception of the liturgical movement in America mainly through the writings of Dom Virgil Michel in *Orate Fratres*. The following recent literature which has appeared in periodicals of the past two years indicates the extent and increasing heat of the agitation for an English vernacular: Rev. H. A. Reinhold, "Vernacular in the Liturgy," in *Orate Fratres* xvii (Sept. 1943), pp. 458-463; the same, "Vernacular again," in *Orate Fratres* xviii (Jan. 1944), pp. 127-132. The latter is abbreviated and reprinted in *Catholic Digest* viii (March 1944), pp. 30-32; the same, "The Discussion Continues," in *Orate Fratres* xviii (May 1944), pp. 314-321; the same, "A Variety of Things," in *Orate Fratres* xciii (July 1944), pp. 418-422; Rev. Francis Nolan, "Pro and Con. Agitation for the vernacular in the Liturgy," in *Orate Fratres* xviii (March 1944), pp. 221-229 (see also in the same volume the book review on p. 95, and the communications on pages 141, 190, 430); L. C. Sheppard "Liturgy and the Vernacular," in *Blackfriars* (June 1943), abbreviated and reprinted in the *Catholic Digest* vii (Sept. 1943), pp. 10-13; A. McGee, "Liturgy in the Vernacular," in *Commonweal* xxxviii (May 21, 1943), pp. 112-113; *ibid.* (Apr. 1943) p. 57; E. Graf, "Vernacular in the Liturgy," in *Homiletic and Pastoral Review* xliii (Apr. 1943), pp. 640-641; R. A. Knox, "Understanding of the People, Liturgy in the vernacular," in *Clergy Review*, new series xxiii (Dec. 1943), pp. 534-537; reply to this, *ibid.* xxiv (Feb. 1944), p. 96; M. de la Bedoyere, "Introducing the Vernacular," in *Orate Fratres* xvii (Mar. 1943), pp. 209-212; Donald Attwater, "In the beginning was the Word. A Plea for English," in *Orate Fratres* xviii (Sept. 1944), pp. 457-468. The latter was reprinted from the *Dublin Review*.

† Pius VI *Auctorem Fidei* (Dz. 1566).

‡ We use this expression on the strength of the *pro memoria* which the Abbey of Maria Laach presented to Pius XI in 1926 in defense of the Liturgical Apostolate. This document represented that the Liturgical Apostolate would powerfully strengthen the "*sentire cum Ecclesia Romana*" of distant peoples, and would effectively combat the pernicious nationalism that divides people, through their "being united . . . by the bond of a common rite and cult language" cf. *Orate Fratres* xviii (May 14, 1944), p. 328.

manding too much or wrong participation, whereas the task is relatively easy. The people certainly aren't expected to listen and to follow the "secret" text of the Mass, which they are not intended to hear. Their participation in the Canon of the Mass and the Secret prayers of the priest is silence, watchful looking, and appreciative self-submerging in the sublime Action that is going on. The so-called interpretative ceremonial to which the Council of Trent gives special heed,* and particularly the priest's actions, tells what part of the action is going on, and not listening to the Latin words, which cannot be heard. Therefore a thorough explanation of the ordinary texts of the Mass, in correlation with the interpretative ceremonial which the people see, should suffice to make their *Amen* intelligent.

With regard to the variable texts, particularly in the instructional part of the Mass, the bulk is made up of Epistle and Gospel; and the people's acclamations: *Amen*, *Deo gratias*, or *Laus tibi Christe*, properly belong after the vernacular reading and explanation of the former two. In other words, good intelligent participation may be obtained through interpretation of the Latin during Mass itself.

The remaining variable or proper parts are so few and small that a judicious use of a translation will promote intelligent listening and acclamation. By "judicious use" we certainly do not mean the way some people bury their noses in the Missal while they should be looking up and listening. The translated Missal is well suited for meditation before Mass,† and by using it thus, the people would acquaint themselves with the substance of the prayers and songs which they are to hear, listen or answer *Amen* to, during the actual liturgy. Prayer and worship certainly belong to high culture and fine art, which require effort and practice in advance. Meditation is the exercise or practice for liturgical prayer and worship. Hence the people meditate — *practice their part*. In the good active participant, one looks for spirit and love, which are eager to expend effort and use discipline. The liturgical apostolate might well set its standards accordingly. There is little doubt that some Catholics whom we might oblige by giving a vernacular liturgy, would profit little thereby, because what they really need is stronger medicine. During Mass, the slothful and the worldly will dream of the dance and the movies, of their jobs, no matter in what language the liturgy may be celebrated; just as surely as bad fish will be in the net among the good, until the *Parousia*. Standards like those we are recommending can be set only for people who have goodwill and honesty of spirit, and for them, the desirability of requiring individual effort can scarcely be overestimated. It does not seem too much to require

* Cfr. Conc. Trid. Sess. xxii c.v. (Dz. 943): The rites and ceremonies of Mass are designed "to arouse the minds of the faithful to contemplation of lofty things, hidden in this Sacrifice."

† Cf. Walter LeBeau, "On the Use of the Missal, Again," in *Orate Fratres* xviii (June 1944), pp. 351-355. He gives there the gist of our suggestion.

five minutes of meditation on the Mass before Mass, and it is an advantage of Latin which makes such a thing really necessary.

The above program of interpretation would apply chiefly to the adult congregation, which does not or will not learn Latin. Through interpretation, active participation on their part can be, must be accomplished! Only the interpreter in the pulpit may be allowed to "get mad" about it, in the sense that genuine charity, like Plato's "true love," is a "mania" or madness.

The second means of promoting intelligent and better participation in spite of the Latin obstacle is, of course, learning Latin. Such a program is certainly applicable to Catholic youth. Any movement of vigor and lasting effect will best look to the coming generation, setting its standards to suit the abilities of the latter rather than those of the passing generation, to which all of us, who are out of school, belong.

It is a proven fact that the normal Catholic grammar-school child is able to acquire in a two-year course a basic working-knowledge of Latin, which would equip him gradually to master the Latin of the Missal.* Such a knowledge includes etymology and vocabulary. A formal course in syntax or rhetoric does not seem at all necessary. Analogy with one's mother-tongue and constant usage, along with a few simplified rules, gradually give the "feel" of Latin idiom to one of ordinary intelligence.

In this same breath we can also agree with the statement of L. C. Sheppard, a schoolmaster and teacher of Latin, whom Donald Attwater quotes in his article already referred to in *Orate Fratres*, as follows: "It is sometimes said, seriously indeed by those who should know better, that a sufficient knowledge of Latin to understand the Mass is easily gained — that it requires very little Latin, and so forth. This is manifestly untrue." One doesn't exactly know just what is meant by "easily gained" and "very little"; but peace can be kept by making the suggested two-year course a little difficult and by giving more than very little. In any case, our answer to the objection that the people can't learn Latin is that *youth* definitely can — given proper teachers.

Our whole conclusion then, is this: it is quite unnecessary, from the standpoint of active participation, and altogether regrettable for disciplinary and theological reasons, to substitute a vernacular for the Latin of our Roman Liturgy.

* Mrs. Ryan, in "Our Language of Praise," (*National Liturgical Week*, 1942, p. 130), mentions a text-book for such a two-year course. It is *The New Missal Latin, A Two-year Course Based on the Sunday Missal*, in 2 books (Mount St. John Press, Dayton, Ohio 1942), by the Rev. Edmund Baumeister, S.M.

Among various other texts recently published, Mrs. Ryan's (Mary Perkins) own *Your Catholic Language* (Sheed & Ward 1940) and V. G. L.'s *Legendo. A simple Approach to the Latin of the Liturgy* (Rushworth & Dreaper, Ltd., Liverpool 1943) offer less formal courses suitable even for adults.

V

RESTORATION OF THE PARISH HIGH MASS AND
VESPERS

DOM ERMIN VITRY, O.S.B.

IN EARLY centuries, Christians centered the whole of life (sometimes at the price of their blood) around the Eucharistic celebration of the Lord's Day (*Dominica Dies*). Could they have known that, in our time, the nationally representative Liturgical Conference was making a survey of the High Mass in the Church of America, they would have been amazed at the tragic implication. The solemn celebration of the Eucharist falling into disuse? Alas! but it is only too true a story. As Editor of *Caecilia*, a national monthly review of liturgical music, I am in constant touch with this particular problem and am happy therefore to respond to the invitation of the Conference and give an objective account of the tragic status of the High Mass in the United States. But my task is in many ways a difficult and delicate one. It should be understood at the outset that no complete statistics are either available or possible to obtain. But there is compensation in realising that statistics, at best, have but a partial value in this field, emphasizing as they do only factual details and glossing over the liturgical and musical elements. Because of their excessive arithmetical bias, they might lead us to deceptive conclusions even if they were at hand. But even incomplete data are sufficient to determine the pulse-rate, as it were, of the ailing High Mass; that is, they indicate ideas and tendencies of which they are the product, shed valuable light upon problems arising from the current situation; and thus enable us in some degree to evaluate the attempts being made here and there to restore our Eucharistic celebration to its pristine purity. Our survey therefore naturally divides itself into two sections: the actual status of the High Mass; and suggestions for its restoration.

SURVEY OF THE ACTUAL STATUS OF THE HIGH MASS THROUGHOUT
THE COUNTRY.

A. *A bird's-eye view.* As much as I have been able to ascertain through personal reading, daily correspondence, examination of diocesan activities, regular reports, various inquiries and comments from readers, that is, from priests, religious, choirmasters, laity, and young people, the churches in America may be divided into four groups in regard to the High Mass. In this division I purposely omit

some monasteries and convents, as well as churches with nationally known choirs, which, because of privileged conditions, spiritual or financial, cannot be aligned with the four groups. Let us now examine each group in turn.

1. The first group comprises those churches which, to all practical purposes, have abandoned the High Mass. It includes parish churches in metropolitan centers, other churches for transients, and certain chapels attended by the public. Their number is larger than one would like to admit. In them, the High Mass is seldom celebrated, except on rare occasions and then apparently for spectacular effect. Christmas and Easter usually are the only days when singing is called upon to bring forth the solemnity of the celebration. In these places, the disappearance of the High Mass is not only the ultimate result of long negligence. Music seems to be considered as an abnoxious intruder into the not-to-be-interrupted series of streamlined low Masses. That scrupulous people may fulfill an obligation appears to be the main thought of the clergy; and to supply the opportunity for this, music is unnecessary. Thus we have the spectacle of uninterested crowds following each other in and out of church, like dazed spectators at an abridged drama. At times, the dreary silence of the congregation may be relieved through the services of a few paid singers, who render a few "appropriate" hymns adorned with the instrumental vagaries of the organist. In this first group, the offense against religion and taste may proceed from ignorance; it is nevertheless actual, and lamentable.

2. To churches in the second group, the High Mass is a respectable routine. It includes, in its extremely large membership, churches in which both clergy and the people are agreed that there *should be* a High Mass. And in this group the larger cities again can claim the monopoly. The influence of the post-renaissance period is clearly felt in the musical program. It is made up an incredible hodge-podge of decayed polyphony and mutilated chant. Usually no *Introit* introduces the celebrant; a *Kyrie* totally lacking in the spirit of atonement plays the role of an incongruous overture. A breathless and jittery *Gloria* follows, devoid of the true spirit of Christian joy. There is no hearty song after the instruction, and the people's souls remain cold. A grandiloquent *Sanctus* and a sobbing *Agnus Dei* are ill-adapted for eucharistic devotion; and the sacred Banquet is complete without the song of Divine love in the *Communion*. The High Mass sung with such music introduces into the Eucharist a sentimental expression which scarcely befits the dignity of the Sacrament. At the altar, an impatient celebrant may be forced to hurry along with some parts of the holy Sacrifice; in the pew, a passive audience takes refuge in their individualistic devotions. This is their revenge against both a music which is not expressive of the Mass and a choir that disregards the rights of the Altar. Thus, year

by year, the number of worshippers decreases, a stark denial of the claim that such a High Mass is the only one which people like.

3. The third group attempts a commendable compromise. Happily, we can count in its membership a growing number of churches. The clergy, motivated by sincere obedience, desire to conform to the letter of the *Motu Proprio*. Timidly the priest organizes the High Mass along more definite liturgical lines; but local conditions and prejudices decide the measure of his effort. The Chant appears in simplified form. The *Introit*, as well as the other melodies of the Proper, is rarely sung. The simple settings of Father Rossini and Campbell, of Mother Stevens and Mrs. Justine Ward, of the recent Labouré, and even of the old Tozer, are widely used. The Gregorian ordinary is occasionally entrusted to a choir of children, and is usually reserved for seasons of penance. Oftener it is sung in the harmonic style, not always of the purest type. The choir, by no means fully converted, is desperately hanging on to its cherished customs, very sensitive and suspicious that Gregorian melodies might assume the more important place; for this would sound the death-knell of harmonized treasures. In the midst of this confusing compromise, a profound gap remains between a small but devoted group attracted by the restoration, and the priest who fears to go further. And if a discreet attempt towards the participation of the faithful is made, the choir sees to it that no full conversion to this practice takes place. Stagnation is the result.

4. The fourth group is made up of parishes that are working towards an unalloyed restoration of the chanted Mass. This group is still very small, but its efforts are being visibly blessed. The pastor, a priest thoroughly convinced of the organic character of sacred music, is primarily interested in restoring the Eucharist. The musical atmosphere of the Mass is definitely true and pure. The proper chants receive first attention and are carefully prepared, even if circumstances demand a simplified form. The choir or congregation, sometimes both together, alternate in the rendition of the Gregorian ordinary. A motet at the Offertory may be a last concession made to modern trends; and perhaps some psalmody too, while Holy Communion is being distributed to the faithful. I do not claim that this liturgical plan meets with no difficulty or opposition. To the priest, it appears logical and self-evident that the musical expression should flow from the Eucharistic Action itself. The choir may remain narrow-minded and recalcitrant. The pastor may decide to disband it, and to put his children in full charge of the whole enterprise, urging his people to join them at all costs. The fruits of this radical program differ very much in various churches. While the sense of participation is manifest, enthusiasm is not as yet universal in the congregation. The musical atmosphere is not one of ease, but of labor, notwithstanding all illusions to the contrary.

B. *Diagnosing a complex problem.* Should this picture be shown to an audience gathered from the four groups of churches, it is likely that voices would rise in protest: the low Mass, they would say, is a moral necessity to prevent greater evils; patience and discretion are to be preferred to inconsiderate offense against the sensibilities of the people. But, we reply, are these sufficient reasons for a general neglect of essential religious legislation, amounting to the substitution of a purely ethical observance for a soulful celebration of the Sacrifice of Redemption? Others might insist that by taking very slow steps and by compromising in a certain measure, they gain the good will of the faithful and reach better results. But the fruits of this compromise never ripen completely. Finally, some sincere liturgists might object to my minimizing the sense of participation which their efforts have already developed among the people. I can only assure them that I am fully aware of the outstanding progress made, but without sharing all the illusions to which the most sincere zeal is always open.

Does our survey of the High Mass throughout the nation, using the facilities at our disposal, lead to a pessimistic view? I do not think so. If the facts stated seem to reflect rather tragically on Catholic practice in this regard, we must not let discouragement prevent further inquiry and effort. The humble recognition of failure should help to disclose the real cause of our eucharistic mistakes, and thus prepare the work of reconstruction. Indeed, the decline of the High Mass is the result of a prolonged misunderstanding, for it is evident that its true character and purpose are not well understood.

What should be the main characteristic of the High Mass? We may describe it in a single word: dynamism. Lest this abstraction remain vague, let us define dynamism in this connection as the power to express, as far as possible, not this or that aspect of the Mass, but all that is contained in the supreme reality of the Eucharist.

1. That the Eucharist demands a dynamic response is clearly indicated in the circumstance of its institution. The Last Supper, as we are accustomed to calling it, is just as truly the First Supper. It is the historical landmark ending one Covenant only to inaugurate another, and uniting forever, as it were, the religious experience of all time. Our Divine Lord Himself took pains to imbue His guests with a dynamism adequate to the Mystery. There was in His deportment then, a radiant effusion of love, combined with an heroic embracing of the entirety of human needs which had never before been expressed so completely. In the intimacy of that friendly circle, the paschal rite was shared by all, and with a spiritual fervor that centuries of Jewish observance had never known. Christ, the new and eternal High Priest, pronounces the perennial thanksgiving in terms which have inspired all our grand Prefaces in the Mass; and in a final

sweep, He gathers all who are to His into one love, the love of the Father. The dynamism of God anticipates the slowness of time.

2. The early Church accepted with love this legacy, the Mystery of her abounding life. She knew of one spiritual system only, that which the Master had given as the living memorial of Himself. As He had done at the supreme hour, so she began to do while the flock was being born. Christian initiation as well as Christian life were centered around the eucharistic ritual. A dynamic ritual indeed; for it was not only the ritual of the initial profession, but the Sacrament of unity, the bond of charity.

3. It is a law of human experience that an inner spark will at some time burst into a consuming flame; and accordingly, the musical expression of the Eucharist was born from its initial dynamism. At what time and under what circumstances we hardly know; but we rightly surmise that the immense musical literature of the Eucharist as seen in the sixth century was the fruit of an early and prolonged gestation. We also know that, contrary to the general evolution of all the arts, music developed in the life of the Church much earlier than the other forms. Without an undue stress of the imagination, we may conclude that music lent itself most naturally to bring out the dynamic power of the eucharistic mystery. Thus, from the very earliest Christian times, we see the Eucharist, and music its servant, united into a single Christian experience; and for centuries they will go forth inseparable. The Last Supper has broken down the narrow limits of the Upper Room; the Eucharist is now sung everywhere.

4. Let us glance rapidly at the musical set-up already established in the sixth century. Music follows the Eucharist at the various stages of the Action, and expresses all its most intimate aspects. Sacred melodies are in turn dramatic and static, active and contemplative; and even the most simple formula of praise or prayer is embroidered with delightful motives. But, because the Eucharistic Sacrifice is Christ's enduring memorial for all, all must have an opportunity to sing their fervent participation. Thus, sacred music is as much the expression of common participation as it is the radiation of the Eucharist itself. Therefore, the concept of eucharistic dynamism includes both the dramatic cooperation of the entire Christian community, and the mystical sublimity of what Jesus called, while passing the Cup to His disciples, the "mystery of faith."

5. If we now direct our glance from the sixth to the twentieth century, it becomes evident that dynamism, as I have described it, is precisely the element which is missing, missing with a glaring impudence. In this respect the Christian community today has lost that fervor of communal and artistic expression which alone can make the High Mass possible. The prevailing attitude of our people as silent spectators or even as devout individuals is contrary to the expansive nature of the Eucharist. And the exclusive monopoly on

eucharistic devotion of the low Mass is justified neither by the existing number of priests nor by the circumstances of secular life. Likewise, to claim that the low Mass is as complete and spiritually effective and beneficial as the solemnly celebrated Eucharist, is definitely a theological subterfuge. The complete concept of the Eucharist, and of Eucharistic devotion, can be determined only by the High Mass. For the High Mass is the Eucharist in its fullness, that is, fully expressive of the sublime re-enactment of Christ's Sacrifice, of the glad participation of the community, of the entire dedication of the faithful to Christ. Such a fullness of dynamic expression is the privilege of sacred music, that music born of eucharistic life itself.

HOW WE CAN RESTORE THE HIGH MASS.

Can we restore the High Mass? I answer this question by another: Can we restore eucharistic dynamism among our Catholic people? It behooves the workers in the liturgical apostolate to take up the gauntlet and to descend into the arena; for it will be at best a struggle. I know of some prominent leaders of Catholic Action who refuse to commit themselves to this gigantic task. Yet, in spite of the deep shadows projected by the present survey, I personally prefer to take my place among those who firmly believe the restoration of the High Mass to be possible. On one condition, however: that we unite together to reestablish in Catholic life a dynamism that spiritual, organic, and musical.

A. *Reéducation to eucharistic dynamism.* To restore eucharistic dynamism in the Catholic soul is not just a work of religious propaganda or of a superficial rally. Such an approach could hardly overcome the two main defects of religious psychology in our day; which are, as we have previously mentioned, a widespread apathy and a narrow individualism. The first is an ethical disposition which looks upon the Mass mainly as an observance. The point was comically illustrated by the question recently put by a high school girl in the class of religion. She was wondering whether once the progress of television were perfected, the obligation of attending Mass would still remain. For all I know, she may have been more logical than her teacher. If physical or mental presence is the primary element of eucharistic observance, and if both communal and dynamic expression are not essential to eucharistic life, there is no reason why one could not be satisfied with turning a television-dial while sitting in an easy chair. The second defect is the segregation of one's self from any social expression in the eucharistic mystery, in order to keep it hidden in the inner recesses of the soul.

Reéducation is indeed necessary; not so much by formal instruction as by actual experimental approach. Dynamism is best learned

through practice. Are we willing to reintroduce into religious experience the element of healthy emotion (a suspicious word, alas!) and of communal cooperation? These are the forces which alone can overcome religious habits handed down to us by generations infected with the Jansenistic poison. In this work of reëducation, we shall meet three groups of people: the young, a busy adult laity, and the secluded religious. Of the three, the young folk might seemingly be the least responsive; actually, they will be the most docile. Unless a false religious education has led them astray, they will oppose no prejudice to spiritual enthusiasm, as emotions are the natural lever of their reactions. Should we insist that the only solid foundation of religious formation rests primarily, if not exclusively, upon formal teaching, it is likely that religious sentiment, atrophied in the days of adolescence, will never come to full maturity. But if we teach these tender souls to release their emotions in the ever-expanding action of the Eucharist first, religious sentiment will gradually bud forth to a radiant blossoming.

And as for the adult laity, who often appear so listless, let us remember that this is not always due to any fault of theirs. Let the priest, that other Christ, pour out religious dynamism upon the people of God. But gradually; for usually a chill of fear arises at our too-zealous outpourings, among men and women whose life is continuously absorbed by material interests. Day by day, step by step, let us help the brethren with some dynamic expression of the eucharistic mystery, and make them conscious that the Mass thus celebrated, contributes to the happiness of life and to a healthy joy. In particular let our instructions, while not overlooking the stringent moral obligation of attending Mass, emphasize more and more the inner appreciation of the ineffable Sacrifice.

Reëducation to eucharistic dynamism must be concerned as well with the Religious Orders. It was no little surprise to find out, through our survey, that in many convents the celebration of the Eucharist in its fullness has largely been abandoned. Notwithstanding a broad movement of conversion, flagrant abuses remain that no ideal of Religious Perfection could ever justify. In all fairness we must recognize humbly and candidly that our Religious Orders, which have enjoyed in modern Christendom so tremendous an influence upon the religious orientation of the laity through various forms of the apostolate, are partly responsible for the universal loss of eucharistic dynamism. For this unconscious error a reparation should be offered. Let all Religious Orders without distinction, lovingly obedient to the very first paragraph of the *Motu Proprio*, restore in their midst the fullness of the sung Eucharist, and give to the entire Church of America the vivid example to which a drifting laity is looking forward.

B. *Eucharistic dynamism must be organic.* The success of this work

of reëducation demands that religious sentiment be incorporated in the whole organism of Catholic life. I am thinking of Catholic societies and of Catholic education.

1. The glowing accounts of musical education in our Catholic schools will not deceive anyone whose avocation it is to teach sacred music to young people. It is true that children are largely used in liturgical services, which is of course as it should be. But I am afraid that they are also abused to keep up the illusion that eucharistic dynamism is surviving, while the little ones themselves remain static, as far as their development in sacred music is concerned. It is at the High School stage that the problem is most crucial, because the link here between the awakening of childhood and the realization of the full meaning of life is often irreparably broken. The very trends of modern education, accepted by us, are partly responsible for a loss of religious dynamism in adolescence; which is to be lamented. For they inflict upon youth a wrong intellectual angle, drying up the very source of sentiment with the worship of unrelated information, and with an excessive emphasis on vocational training. Thus, it is generally observed that the lovely response of children in sacred music hardly finds a dim echo among college-students. This need not be if, realizing that a tremendous force lies under the cover of a semi-sophisticated youth, we positively reëstablish religious dynamism as the basis of our secondary education. I am satisfied that this force can be released if we agree to adopt three practical means. In the first place, the program and the method of the various courses should foster religious sentiment, and create a propitious atmosphere in which it can be freely breathed. In the second place, the dynamic experience par excellence, namely, the High Mass in their own parish church, should become a general rule for all Catholic high school students, who after all are educated, partly or totally, at the expense of their parish. In the third place, a unified program of work could easily be undertaken in the schools of larger cities, whereby the students are prepared, regardless of the school which they attend, to participate fully in the Eucharist at their parish church.

2. The parish itself is surrounded by innumerable societies. Some priests have told me they were afflicted with some twenty of them. Let us charitably presume that all of these are flourishing, and bearing witness to an extraordinary development of Catholic Action. But closer inspection will invariably reveal the fact that none of them is giving any evidence of cooperation in the parish High Mass. It might be argued with reason that the particular aims of each society should not prevent its members from celebrating in its fullness the holy Eucharist. I know that we have the consoling spectacle of the Monthly Communion; but the latter very seldom asserts any corporate dynamism. It would appear that each society builds a fence of various designs around the church, while shrinking from

any evidence of a burning enthusiasm around the altar. We may consider this abnormal situation as the cause of another loss, the general defaulting of the laity in regard to participation in the High Mass. Has not the time arrived for the establishment of a society for the restoration of eucharistic dynamism? Rather, is it not obvious that Catholic societies, all of them, should be given a new orientation, that is, to pursue their particular objectives in such a way that, at the end of their road of work, they may meet as one in the singing of the Holy Eucharist? Catholic societies need only to become organic in the full celebration of the High Mass. And this in two ways: through a broader guidance received at the hands of their ecclesiastical leaders, and especially through the experience of singing. Some of the time devoted to the regular meetings could be advantageously given to community singing. Even better would be the opening of informal evening classes in sacred singing for each society. From this point to a dynamic experience of the High Mass, the path is open and short.

3. An evaluation of the resources provided both by the schools and the societies will justify our contention. I take the typical example of a city of a hundred parishes, the conditions of which I am well acquainted with. The population of the Catholic high schools is approximately twelve thousand students, including boys and girls, an average of 120 students per parish. The average membership of the various societies would be: for the Holy Name society, from fifty to three hundred men and young men; for the Young Ladies' sodality, from thirty to one hundred; for the Christian Mothers' Society, from forty to two hundred. We may deduct a half both from the group of students and from the members of societies as an eventual loss caused by social, economic, and spiritual conditions. From the half left over after this deduction, let us deduct another third unable to undergo a reëducation in eucharistic dynamism through lack of ability. Each parish will still have at its disposal, to sing the Eucharist in its fullness, a potential choir of forty students, of from sixteen to a hundred men and young men, ten to thirty young ladies, and of thirteen to sixty women. If we unite this potential choir into a single congregation, we find that it will number nine at the minimum, two hundred and thirty at the maximum. Are we to contend that Catholic education is incapable of preparing such a choir, and shall we be forced to confess that our societies are on a level culturally too low to bring its members to sing? Or should we not be aware of the fact that we need only a profound reorganization of our activity?

C. *The musical dynamism of the Eucharist.* If we decide to undertake this work methodically, we will find a solid plan in the ritual pattern of the High Mass. There are in the eucharistic celebration three categories of participation, namely, that of the altar, the choir, and the nave. They correspond in turn to three functions: the leading

of the priest, the expression of the schola, the response of the community. Now it is paramount to note that the full dynamism of the Eucharist can be expressed only if these three centers are active. Should one be missing, the whole dynamic current is dispersed or even broken. Many attempts to restore the High Mass have partly failed for not having recognized the inseparable relationship of these three elements; which, through their constant mutual reactions, create in the eucharistic Sacrifice a truly dynamic atmosphere. Our unawareness on this point is accountable for our often being too involved in solving an immediate but relatively unimportant difficulty. The fulness of the eucharistic celebration will appear in all its vividness, if we consider in turn each of its participants.

1. *The priest.* The celebrant is the first and most necessary singer, without whom no dynamism can ever be corporately true or real. To him it belongs to herald the unsurpassed musical motives to which the genius of the Church has given birth, either pronouncing an exalted prayer, or instructing with a conquering eloquence, or again offering unto the throne of the Lamb the incense of thanksgiving. To his voice is reserved the sublime privilege of calling upon the people to share in his enthusiastic ministrations. In the past, sympathy for the so-called un-musical priest was but charity. Today, when our seminaries and clericates are completely organized, it may become an excuse for apathy. Surely, we may expect in the priest a heart filled with eucharistic fervor. A dynamic heart overcomes many a vocal defect, unless it be handicapped indeed by ears which nature has shut tight from birth. Cold hearts are more frequent than insensitive ears. It is no longer good taste in clerical groups to glory in musical inability; there is an ever growing hope that smooth voices may become popular in ecclesiastical circles. If a candidate to the priesthood in the seminary is expected to master the ceremonies of the Mass, why should we excuse him from mastering his musical part therein? His tumbling over the rubrics might not be edifying; his distorting of sacred song is much more disturbing. For his eucharistic dynamism will be the natural measure of the response of the faithful.

2. *The schola.* Such is the traditional name for the group of singers selected from the Christian community. Eucharistic realities are too portentous for any congregation to express adequately. Hence the need of a choir which, in order to fulfill its mission, is fully conscious of its high calling and of the responsibility imposed upon it. While it is desirable that its musical preparation may be thorough, it should at least reach a fair ability. The mission of the choir, in the creation of the eucharistic atmosphere, is twofold. Because the celebrant is intensely engaged in the action of the Offering, he can but indicate and suggest the mysteries in a sketchy manner. The choir resumes the musical motives where the priest left off; and the singers expand as far as possible the dynamic energy which the sacred melodies con-

tain. Moreover, the singing of the schola becomes a stimulus for the people to add their own response, a powerful incentive fervently to complete that which the priest has only whispered at the altar. Even though but listening at times, the faithful unconsciously grow into eucharistic fervor, and intensely participate. Such results can be achieved only if the choir is the number-one society of the parish, organized and educated, spiritually as well as musically, to fulfill its mission with responsible ambition and loyal alertness. It will be understood from this, why I am forced to part company with some of my friends who hope to accomplish the restoration of the High Mass exclusively through congregational singing. The latter, in the mind of the Church, clearly presupposes a definite link between sanctuary and nave; and that link is the choir. It may surprise a few that Pius X, in the lucid exposition of his pastoral experience, bases the restoration of sacred music in the *Motu proprio* on the work of the schola. To proceed otherwise may pay immediate dividends; but a lasting restoration of the High Mass accompanied by qualified singing, greatly depends upon the schola.

3. *The faithful.* From this insistence on the function of the choir, do not conclude to a musical dilettantism on my part. For the High Mass is not fully dynamic if the faithful have no sung part in it. If we presume the congregation to be composed of Christians who are gradually reëducated in religious enthusiasm, it should not be too difficult to obtain their musical response. Both the altar and the choir-loft are a two-way stimulus constantly urging them to join in. I am not primarily concerned with the measure of their collaboration. Their part may be small here, larger there. But I am concerned with the absolute necessity of having the people, in every church and in every High Mass, taking a definite part. For theirs it is to ratify the entire dynamism of the Eucharist. The Church, well aware of human conditions, has already provided in a very simple way for the musical participation of the people. I have in mind the multiple responses, scattered through the Mass, and calling the people to action in such manly terms. In these responses lies our first opportunity of congregational singing. After we have secured this elementary form of popular reaction, we may proceed to other parts that are adapted to congregational singing without ever intruding into the field reserved to the schola. It is evident that even such a simple program can be realized only under definite conditions. Crowds seldom respond without the stimulus of a leader. I suggest that a responsible leader, not necessarily a professional musician, but a driving personality, be he cleric or layman, be appointed to lead the faithful whenever they are called upon to sing. Prudence requires that the priest promote unity of mind between the choir, always on the brink of vanity, and the faithful, often too ready to follow the line of least resistance. The seating of the people in homogenous groups will help greatly to

create a spiritual and musical cohesion, without which the singing of the congregation will soon fade away.

At the end of this long survey, my mind wanders through the numerous missions of Africa in which (so we are told) every Sunday, native congregations sing the Ordinary and the catechists sing the proper. We, for our part, have in America many well established communities, innumerable Catholic societies. We even claim that we have reached the summit of organized education in our schools, colleges, and universities. But *we do not sing the Eucharist*. May God grant us to see the day when, renouncing inane pride, we shall gather around the altar with that dynamic fervor which made of the early Church a community of heroes. The universal restoration of the High Mass should be our main contribution to the peace of the nation, and perhaps the world.



What to Read?

WE APPEND herewith a list of reading matter covering the main fields of liturgical interest, for the benefit of persons desirous of further enquiry and study after their perusal of this volume. Likewise, it may be found useful by others whose reading and study, already well advanced, have nevertheless not been able to encompass the entire field of recent publications. While we lay no claim to having completely exhausted the latter, and while the somewhat arbitrary system we have adopted in classifying the publications listed may be open to question, we are confident that, on the whole, this list will be found useful as a working bibliography for the purpose indicated. It should be noted, too, that in some instances we have duplicated recommendations made in this chapter of our 1940 and 1941 volumes, due to our desire here to present as comprehensive as possible a survey of the available material, for the benefit of new readers. Then, too, unavoidable overlapping of some germane categories (*e.g.*, Mass — Sacraments — Ceremonies) should be noted, as in some cases the titles listed would fit equally well in the related category. The list as a whole has been compiled with the assistance of many members of the Liturgical Conference, through a questionnaire sent them after the St. Meinrad meeting last October, and whose generosity in responding thereto is hereby gratefully acknowledged.

I. GENERAL WORKS

- A. *For beginners*: various pamphlets published by The Liturgical Press, Collegeville, Minnesota; in particular *Liturgy, the Life of the Church* (Beauduin, O.S.B., 50¢, pp. 111), which explains the ideals and principles underlying the liturgical apostolate. *The Redemption* (Ehmann, Paulist Press, New York, 25¢), a pamphlet explaining the idea of Catholic worship in general; *Family Life in Christ* (Mueller, Liturgical Press, Collegeville, Minnesota, pp. 32), an interesting and simple presentation of fundamentals; *Speaking of How to Pray* (Mary Perkins Ryan, Sheed-Ward, New York, \$2.75; pp. 276), an excellent general treatise on the liturgy, with particular reference to the development of personal habits of prayer, styled for popular reading; and *Catholic Liturgy* (Lefebvre, O.S.B., Sands-Benziger, New York, \$2.25; pp. 294), which explains the fundamentals of worship from a more historical and theological viewpoint.
- B. *Intermediate*: *The Liturgy of the Church* (Michel, Macmillan Co., New York, \$3.00; pp. 369), a complete treatise on the liturgy and the liturgical movement; *Christian Life and Worship* (Ellard, S.J., Bruce

& Co., Milwaukee, \$3.50; pp. 420), a similar treatise specially designed for class-room (high-school and college) use; *The Earliest Christian Liturgy* (Nielen, Herder & Co., St. Louis, \$3.00; pp. 403), an introductory study of liturgical origins; *Liturgical Worship* (Jungmann, S.J., Pustet & Co., New York, \$1.25; pp. 141), a theological summary of the same.

- C. *Advanced: The Church and the Catholic*, and *The Spirit of the Liturgy* (Guardini, Sheed-Ward, New York, \$1.00; pp. 211), a concise and beautifully-written outline of liturgical principles; *The New and Eternal Covenant* (Vonier, O.S.B., Benziger Bros., New York, \$3.00; pp. 289), similar in content to the preceding, but in greater theological detail; *Christian Worship* (Duchesne, Macmillan, New York, \$4.00; pp. 593), a complete and authoritative analysis of early origins; *A Catholic Dictionary* (Attwater ed., Macmillan, New York, \$2.00; pp. 576), a useful vademecum of terminology; and *The Sacramentary* (Cardinal Shuster, O.S.B., Benziger, New York, in 5 vols. at \$3.50 per vol.), an indispensable source-book of the history, meaning, and development of liturgy in general. Nor can we overlook the late Evelyn Underhill's learned contribution to this general field in her volume entitled *Worship* (Harper & Bros., New York, \$3.00; pp. 350); and an exceptionally readable guide to early source-material is furnished by the recently published *English Prayer Books* (Morison, Cambridge University Press, London; \$2.00).

II. DEVOTIONAL

- A. *For beginners: In Christ Jesus* (Plus, S.J., Benziger Bros., New York) an inspirational treatise on the meaning of Christian life (cf. also *God Within Us*, and *Christ in His Brethren*, by the same author); and the *Public Life of Our Lord Jesus Christ* (Goodier, S.J., Kenedy & Sons, New York, \$6.00; pp. 487), useful for scriptural background.
- B. *Intermediate: Abbot Marmion's Christ the Life of the Soul* (Marmion, O.S.B., Herder & Co., St. Louis, \$3.75; pp. 396), is a veritable classic on the inner life of the soul as related to the liturgy; while the Franciscan Father De Serent's *The Life of the Soul in the Liturgy* (Burns Oates, New York, \$2.75; pp. 237), and Father Thorold's *The Mass and the Life of Prayer* (Sheed-Ward, New York, \$2.50; pp. 272), are excellent studies on the same subject. Also deserving of mention are Father Sicard's brief *The Soul of the Sacred Liturgy* (Herder, St. Louis, \$1.25; pp. 103).
- C. *Advanced: The Splendor of the Liturgy*, and *Our Lady of Wisdom* (Zundel, Sheed-Ward, New York, \$3.00, pp. 308; and \$1.50; pp. 103), both of which plumb the depths of liturgical reality to make us realise its richness and beauty; *Liturgy and Life* (Wesseling, O.S.B., Longmans-Green, New York, \$1.60; pp. 124), a philosophical summary of liturgical truth in its relation to the life of prayer; *Liturgy and Personality* (Von Hildebrand, Longmans-Green, New York, \$2.00; pp. 218), another philosophical study, which integrates liturgical values with the development of the truly Christian character; *The Spirit of Catholicism* (Adam, Macmillan & Co., New York, \$2.00; pp. 237), a

splendid summary of Catholic theology in relation to the spiritual life; *The Doctrine of Spiritual Perfection* (Stolz, O.S.B., Herder & Co., St. Louis, \$2.25; pp. 250), an explanation of the mystical life in terms of the sacramental system; *The Mystery of the Church* (Clerissac, O.P., Sheed-Ward, New York, \$1.50; pp. 144), a treatise on the Catholic life in its relation to the mystical Christ; *Life in Christ* (Tyciak, Sheed-Ward, New York, \$2.00; pp. 157), which expounds the nature and effects of our union with Christ in relation to the life of the Blessed Trinity; and *Christwards* (Michels, O.S.B., St. Paul's Priory, Keyport, N. J., 50¢; pp. 12), a series of liturgical conferences for nuns.

III. THE MYSTICAL BODY OF CHRIST

- A. *For beginners*: pamphlets with this title, published by America Press (McGarry, S.J., 10¢; pp. 29), the Paulist Press (Bellanti, S.J., 5¢; pp. 24; Treacy, S.J., 5¢; pp. 48); and the recent encyclical letter of Pius XII *Mystici Corporis*, published in English by the N.C.W.C. (1312 Massachusetts Ave. N. W., Washington, D. C., 10¢; pp. 70).
- B. *Intermediate*: *The Mystical Body and the American Bishops* (Ellard, S.J., The Queen's Work, St. Louis, Mo., 50¢; pp. 160), a handy reference book showing the attitude of various members of the American Hierarchy towards this doctrine, and ways in which it may be applied; *Christ in the Church* (Benson, Sheed-Ward, New York, \$1.00; pp. 231), a concise devotional study; *The Doctrine of the Mystical Body of Christ* (Anger, Benziger Bros., New York, pp. 399) a popular exposition of the dogma; *The Mystical Christ* (Gruden, Herder & Co., St. Louis, \$3.25; pp. 343) and *The Mystical Body of Christ in the Modern World* (Fahey, C.S.SP., Brown & Nolan, Ltd., Dublin, pp. 364) which cover the same field; and *Of His Fulness* (Vann, O.P., Burns-Oates, New York, \$1.80), a series of spiritual conferences on this and related topics. A good devotional treatise is Abbe Grimaud's *One Only Christ* (Benziger Bros., New York, \$1.75; pp. 256).
- C. *Advanced*: *The Mystical Body of Christ* (Jurgensmaier, S.J., Herder & Co., St. Louis, \$2.75; pp. 309), a solidly dogmatic and mystical exposition; *The Spirit and the Bride* (Vonier, O.S.B., Burns-Oates, New York, \$2.75; pp. 267), a treatise similar to the preceding, which sounds the depths of mystical theology; *The Whole Christ* (Mersch, S.J., Bruce & Co., Milwaukee), which expounds the same doctrine from the standpoint of tradition, apologetics, and ascetical theology; Father Noppel's *Shepherd of Souls* (Herder, St. Louis, \$2.00; pp. 203), from that of pastoral theology; *Christ Our Brother* (Adam, Macmillan, New York, pp. 210), an exposition of the rôle occupied by Christ as the New Adam, Head of His Body the Church, and our chief Liturgist; and finally two related books by Monsignor Sheen: *The Life of All Living* (The Century Co., New York, \$1.75; pp. 236) which expounds the divine plan for the unity of creation; and *The Mystical Body of Christ* (Sheed-Ward, New York, \$3.00; pp. 404), a theological explanation of this doctrine.

IV. THE MASS

- A. *For beginners*: the following excellent pamphlets published by The Liturgical Press at Collegeville, Minnesota: *Study the Mass* (Parsch,

25¢; pp. 118), *My Sacrifice and Yours* (Michel, O.S.B., 25¢; pp. 62), *If I Be Lifted Up* (Bussard, 10¢; pp. 38), *Why the Mass?* (Trauffer, O.S.B., 10¢; pp. 30), and *How to Understand the Mass* (Lefebvre, O.S.B., 10¢; pp. 79). Also recommended are: *My Mind Wanders* (Delaney, S.J., America Press, New York, 10¢; pp. 64), *At Mass* (Kienberger, O.P., R. Mayer & Co., Chicago, 15¢; pp. 76), *It's Your Mass, Too!* (Calkins, O.S.M., Servite Press, Chicago, 15¢; pp. 80), *The Story of the Mass* (Ellard-Heeg, The Queen's Work, St. Louis, 15¢; pp. 28), and *The Mass Presented to Non-Catholics* (McGuire, Bruce & Co., Milwaukee, 25¢; pp. 70); and the following brochures, adapted for study-club use: *The Holy Sacrifice of the Mass* (Hellriegel, Pio Decimo Press, St. Louis, \$1.25; pp. 64), *Praying the Mass*, and *Altar and Sanctuary* (Clendenin, Catholic Action Bookshop, Wichita, 25¢; pp. 56), *The Eucharist and Life* (Jenneskens-Rybrook, St. Anthony Guild Press, Paterson, N. J., \$1.25; pp. 157), *The Meaning of the Mass*, a popular textbook (Bussard-Kirsch, Catholic University Press, Washington, D. C., \$2.25; pp. 329), *The Missal and Holy Mass* (Lallou, Benziger Bros., New York, \$1.50; pp. 221), and *The Holy Sacrifice of the Mass* (St. Anthony Guild Press, \$1.00; pp. 275). Likewise these more specialized books: *The Liturgy of the Roman Missal* (Le Duc, O.S.B., Kenedy & Sons, New York, \$2.50; pp. 452), a useful elementary guide to the use of the missal; *The Dialog Mass* (Ellard, S.J., Longmans-Green, New York, \$2.75; pp. 273), explaining the history and purpose of this method of participation; and *Calvary and the Mass* (Sheen, Kenedy & Sons, \$1.00; pp. 112), which draws an inspirational parallel between the bloody and unbloody Sacrifice. Finally, there is Abbé Grimaud's attractive presentation "My" Mass (Benziger Bros., New York, \$2.00; pp. 236), leading to a deeper layman's appreciation of the holy Sacrifice, and Abbé Sicard's similar treatise: *The Mass* (Herder, St. Louis, \$1.25, pp. 102). Combining theological synthesis with devotional appeal are *The Mass and the Redemption* (D'Arcy, S.J., Burns-Oates-Washbourne, Benziger Bros., New York, \$1.50; pp. 138) and *The Eucharist* (Skarga, S.J., Bruce & Co., Milwaukee, \$2.25; pp. 225).

- B. *Intermediate: The Mass Drama* (Busch, Liturgical Press, Collegeville, Minn., 25¢), an excellent pamphlet giving the structural outline of the Mass and good bibliography; *The Holy Sacrifice of the Mass* (Parsch, Herder & Co., St. Louis, \$3.00; pp. 351), perhaps the best popular treatise on the Mass in recent years, being an accurate and concise historical synthesis combined with appealing analysis of symbolism and dogma; *The Holy Sacrifice of the Mass* (Vandeur, O.S.B., Benziger Bros., New York, \$3.00; pp. 208), a solid devotional work of general interest; *The Mass: Its Origin and History* (De Puniet, O.S.B., Longmans-Green, New York, pp. 203), another treatise successfully combining technical information with devotional appeal; *The Mass Liturgy* (Boeser, O.S.B., Bruce & Co., Milwaukee, \$1.50; pp. 141), an introductory study of the Missal for priest and layman; *Our Sacrifice* (Biskupek, S.V.D., Bruce & Co., Milwaukee, \$4.50; pp. 413), an exhaustive liturgical and mystical interpretation; *Men at Work at Worship* (Ellard, S.J., Longmans-Green, New York, \$2.50;

pp. 307), an illuminating survey of corporate worship in America, combined with an exposition of its theological basis in popular terms; *The Mind of the Missal* (Martindale, S.J., Macmillan Co., New York, \$2.75; pp. 265), a readable and instructive commentary; and Abbot Cabrol's two brief but historically reliable essays: *The Mass, Its Doctrine and History* (Kenedy & Sons, New York, \$1.50; pp. 71), and *The Prayer of the Early Christians* (Benziger Bros., New York, \$2.00; pp. 164). Another similar work is *The Liturgical Sacrifice of the New Law* (Kramp, S.J., Herder & Co., St. Louis, \$1.50; pp. 226).

- C. *Advanced: A Key to the Doctrine of the Eucharist* (Vonier, O.S.B., Benziger Bros., New York, \$2.25; pp. 269), a magnificent exposition of Eucharistic theology in its relation to the whole sacramental system; *Eucharistia* (Kramp, S.J., Lohmann & Co., St. Paul, \$2.00; pp. 225), another scholarly and devotional study, with particular reference to Holy Communion; *The Mass, a Study of the Roman Liturgy* (Fortescue, Longmans-Green, New York, \$3.50; pp. 429), a critical yet delightfully readable study of the development of the Roman Rite, with fine bibliography; and Père De la Taille's erudite study of theological problems connected with the Mass: *The Mystery of Faith and Human Opinion* (Longmans-Green, New York, \$4.00; pp. 431).

V. THE LITURGICAL YEAR

- A. *For beginners: The Liturgical Year* (McNeill-Clendenin, Catholic Action Book-shop, Wichita, Kansas, 25¢; pp. 64), a good study-club manual; *Our Children's Year of Grace* (Mueller, Pio Decimo Press, St. Louis, 50¢; pp. 40), excellent for teaching little children; *The Year's Liturgy* (Cabrol, O.S.B., Benziger Bros., New York, in two vols., \$3.50; pp. 408 and \$3.00; pp. 275); *The Ecclesiastical Year* (Rickaby, S.J., Wagner & Co., New York, \$2.00; pp. 326), a commentary on feasts and seasons; and *A Layman's Christian Year* (Oldmeadow, Burns-Oates-Washbourne, London, pp. 290), a treatise emphasizing the laity's intimate share in liturgical life, particularly at Mass throughout the year.
- B. *Intermediate: Living with the Church* (Haering, O.S.B., Benziger Bros., New York, \$1.25; pp. 191), a book which expounds the meaning of the various festivals in relation to the Christian life; *Christ in His Mysteries* (Marmion, O.S.B., Herder & Co., St. Louis, \$4.50; pp. 441), a masterly treatment of the same theme, replete with scriptural references; *Lent and Easter* (Franke, Coldwell, Ltd., Lohmann Co., St. Paul, \$1.00; pp. 95), an interpretation of the penitential season in the eyes of the early Church; *The Cleansing of the Temple* (Wesseling, O.S.B., Longmans, \$1.75), an admirable and timely Lenten commentary; *Unto the End — Advent Meditations* (McGarry, S.J., America Press, New York, \$3.00); *Lent* (Pepler, O.P., Herder & Co., St. Louis, \$4.00; pp. 406), both excellent seasonal commentaries; and finally *The Liturgical Year* (Henry, Bruce & Co., Milwaukee, \$2.50; pp. 275), and *In Season* (Reuter, Wagner & Co., New York, \$2.25; pp. 310), both useful summaries of the year as a whole. For sermon-material, Bishop Schlarmann's *Catechetical Sermon Aids* (Herder & Co., St. Louis, \$4.00; pp. 540) is a "must"; and excellent too is the

Scriptural commentary *Homiletic and Catechetical Studies* (Meyenberg-Brossart, Pustet & Co., New York, \$4.50, pp. 845).

- C. *Advanced: The Liturgical Year*, Abbot Gueranger's classic and monumental seasonal commentary in fourteen volumes, is of course indispensable to students in this field (English translation from the original French published by Burns-Oates & Benziger Bros., New York, @ \$40.00 the complete set); as is *The Lives of the Saints* for the sanctoral cycle (Butler-Thurston-Attwater, same publishers. In twelve vols.); *The Golden Legend* (De Voragine, Eng. Ed. in 2 vols., Longmans-Green, New York, @ \$3.00), a liturgical commentary of medieval saints, is also important as a source-book. Kellner's famous *Heortology*, a compendium of historical data, is probably unbuyable now (Kegan-Paul of London published the English version in 1908; pp. 466), but remains invaluable for the liturgiologist. Father Thurston's historical account: *Lent and Holy Week* (Longmans, New York, \$3.75; pp. 487) is also useful for advanced study. And for an exposition of the inner meaning of each Sunday as it occurs throughout the year, with apt conclusions bearing upon the spiritual life and its relation to the liturgy, Dame Aemiliana Loehr's *The Year of Our Lord* is outstanding (Kenedy & Sons, New York, \$3.50; pp. 393). Deeply mystical, it should follow one's reading of *Das Jahr des Heiles*, Dr. Pius Parsch' classic commentary, in educative sequence; but the latter unfortunately still remains without an English version. Sister M. Gonzaga Haessely's dissertation *Rhetoric in the Sunday Collects of the Roman Missal* is an extremely valuable study too, but hard to obtain (cf. the Ursuline College, Cleveland, Ohio).

VI. THE DIVINE OFFICE

- A. *For beginners: The Breviary and the Laity* (Hoornaert-Busch, The Liturgical Press, Collegeville, Minn., 35¢; pp. 120), a good introductory pamphlet, and *A Short Breviary for Religious and Laity* (edited by the Monks of St. John's Abbey, Collegeville, The Liturgical Press, \$2.85; pp. 766), an Englished "streamlined" daily Office, supply initial needs; with the addition perhaps of small editions of individual parts of the Office in Latin and English such as *The Hour of Prime* and *Into Thy Hands* (Compline) published by the same press (at 15¢). E. I. Watkin's *In Praise of Glory* (Sheed-Ward, New York, \$2.80; pp. 392) presents a strong apology for the use of the Divine Office, particularly Lauds and Vespers, among our laity of today.
- B. *Intermediate: A concise and informative description* is given in Dom Ernest Graf's *The Church's Daily Prayer* (Burns-Oates, Herder & Co., St. Louis, pp. 165). Translations and useful commentary on individual parts are available in volumes like *Psalms and Canticles* (O'Neill, S.J.); *Towards Loving the Psalms* (Martindale, S.J., Sheed-Ward, New York, \$2.50; pp. 308); *The Hymns of the Breviary and Missal* (Britt, O.S.B., Benziger, New York, \$3.00, pp. 385); *Sing Ye to the Lord* (Eaton, Herder & Co., vol. I, pp. 344; vol. II, pp. 402, \$3.00); *The Psalms Explained* (Callan & McHugh, O.P., Wagner & Co., New York, \$5.00; pp. 554. (new ed.)); *The Psalter of the Roman Breviary* (Fillion, S.S., Herder & Co., St. Louis, pp. 533); and *Liturgical Read-*

ings from the *Fathers of the Church* (Abbey Press, St. Meinrad, Indiana, \$3.00; pp. 941). Then there is Dom Matthew Britt's useful *Dictionary of the Psalter* (Benziger Bros., New York, \$4.75; pp. 299), for explaining terms; and finally, the complete English translation of the Roman Breviary made by the Benedictine nuns of Stanbrook Abbey and published by Burns-Oates, now very difficult to obtain, but invaluable none the less.

- C. *Advanced*: The best all-around liturgical compendium of material related to the subject of the Divine Office continues to be, as far as we are concerned, Monsignor Batiffol's *The History of the Roman Breviary* (Baylay tr., Longmans-Green, New York, pp. 341).

VII. SACRAMENTS AND SACRAMENTALS

- A. *For beginners*: the special ten-cent pamphlets published by The Liturgical Press (Collegeville, Minn.) containing the Latin and English ritual of various Sacraments, e.g., Baptism, Confirmation, Extreme Unction, Matrimony, are recommended; and the best simple explanation of the Sacramentals we know of, is Cardinal Gasquet's *Sacramentals and Some Catholic Practices* (Lohmann & Co., St. Paul, pp. 108). Regarding the latter category, however, it should be noted that, since it approximates so closely our next division ("Ceremonies"), books listed there may easily be found to apply here.

- B-C. *Intermediate & Advanced*: *Sacred Signs* (Guardini, Sheed-Ward, New York, \$1.00; pp. 97. Out of print) is a beautiful and clear interpretation of Catholic symbolism in general. *The Sacraments of Daily Life* (Kelly, C.S.Sp., Sheed-Ward, New York, \$3.00; pp. 291), discusses the life of grace in its sacramental relationships, with force and clarity; while the peculiar relevancy of Confirmation today is ably presented in Laros' *Confirmation in the Modern World* (Sheed-Ward, New York, \$2.50; pp. 228). A useful historical outline of our present ritual is found in *The History and Liturgy of the Sacraments* (Villien-Edwards, Burns-Oates-Washbourne, Ltd.)

VIII. CEREMONIES

- A. *For beginners*: Mary Perkins' *At Your Ease in the Catholic Church* (Sheed-Ward, New York, \$2.00; pp. 203), covers the general field adequately, yet informally. *The Externals of the Catholic Church* (Sullivan, Kenedy & Sons, New York, \$2.00; pp. 277), is a handy manual of information on the history and meaning of Catholic ritual observance, for classroom use. Of similar content and approach are Abbe Durand's *Catholic Ceremonies* (Benziger Bros., New York, pp. 283); *Matters Liturgical* (Wuest-Mullaney, C.S.S.R., Pustet & Co., New York, \$3.00; pp. 636); and Father Vigourel's *Synthetic Manual of Liturgy* (Murphy & Co., Baltimore, \$1.50; pp. 251).

- B-C. *Intermediate & Advanced*: *The Ceremonies of the Roman Rite Described* (Fortescue, Burns-Oates-Washbourne, London, \$7.00; pp. 469), still retains its place of eminence as an authoritative general manual of rubrics. Other similar treatises available in English, and of unquestioned value, are Dr. Stapper's *Catholic Liturgics* (Baier,

O.F.M., tr., St. Anthony Guild Press, Paterson, N. J., \$3.00; pp. 369); *The Book of Ceremonies* (Rev. Lawrence O'Connell, Bruce & Co., Milwaukee, \$4.50; pp. 605); and *The Celebration of Mass* (Rev. J. O'Connell, Bruce & Co., in 3 vols. \$3.50 ea., pp. 286, 235, 232). Finally, for the scholar, Edmund Bishop's collection of essays on various liturgical problems, *Liturgical Historica* (Oxford University Press) remains unsurpassed in its intrinsic value.

IX. LITURGICAL MUSIC

A. *For beginners*: these introductory pamphlets are recommended: *The Motu Proprio on Sacred Music* (Altar & Home Press, Conception, Mo., 5¢; pp. 18); *The Art of Gregorian Music* (Mocquereau, O.S.B., Catholic Education Press, Washington, D. C., 20¢; pp. 24); *Gregorian Chant, A Barometer of Religious Fervor* (Thuis, O.S.B., Abbey Press, St. Meinrad, Ind., 15¢; pp. 47). Likewise these excellent brochures: *A Catechism of Gregorian Chant* (Hugle, O.S.B., Fischer & Bro., New York, 50¢; pp. 115); and *Church Music in the Light of the Motu Proprio* (Predmore, McLaughlin & Reilly, Boston, Mass., 50¢; pp. 82).

B-C. *Intermediate & Advanced*: of the many books, technical and otherwise, that belong in this category, we can only recommend a small selection here. Dom Sunol's *Text Book of Gregorian Chant* is perhaps the best manual available for general teaching (and learning) purposes (J. Fischer & Bro., New York, \$1.40; pp. 221; while Dom Johnner's *A New School of Gregorian Chant* (Pustet & Co., New York, \$2.50; pp. 363), will prove most serviceable to the advanced student; and Mrs. Justine Ward's *Gregorian Chant* (Catholic Education Press, Washington, D. C., \$2.50; pp. 262), is in the nature of a textbook for children. Other excellent treatises of a general nature are *The Chants of the Vatican Gradual* (Johnner, Abbey Press, Collegeville, Minn., \$4.00; pp. 500), and Marie Pierik's *The Spirit of Gregorian Chant* (Devin-Adair Co., New York, \$2.25; pp. 202); while the historical side is treated more fully in Dr. Reese's *Music in the Middle Ages* (W. W. Norton & Co., New York, \$4.00; pp. 501). Numerous sets of Gregorian recordings are available, one of the most complete being those in the RCA-Victor *Musical Masterpiece* series (Camden, N. J.)

X. LITURGICAL ART (single category)

While the literature on this subject in English is comparatively meagre, there are a few manuals available on particular aspects which we are happy to recommend, as follows: for the historical developments, Professor Morey's *Early Christian Art* (Princeton University Press, Princeton, N. J., \$7.50; pp. 282) and *Mediaeval Art* (W. W. Norton Co., New York, \$6.50; pp. 412); for a competent study of ecclesiastical dress, Dom Roulin's *Vestments and Vesture* (Herder & Co., St. Louis, \$5.00; pp. 308); of the altar, Geoffrey Webb's *The Liturgical Altar* (Benziger Bros., New York, \$1.50; pp. 118) and of church appurtenances in general, mainly from the canonical viewpoint, Father Collins' *The Church Edifice and Its Appointments* (The Dolphin Press, Philadelphia, \$3.00, pp. 296). A useful guide to liturgical symbolism is Sister M. Justina's *Christian Symbols* (Bruce & Co.,

Milwaukee) and the more voluminous *Church Symbolism* (Webber, J. H. Jansen, Cleveland, \$4.00; pp. 410); Dom Damasus Winzen's *Symbols of Christ* (St. Paul's Priory, Keyport, N. J., \$1.00; pp. 32), is brief but authoritative; while the series of twenty representations on colored cards put out by The Liturgical Press, *Liturgical Symbols* (Collegeville, Minn., \$2.00 the set) should be found most serviceable for teaching and study-club use.

XI. MISCELLANEOUS

Books dealing with special liturgical subjects which we have not classified above, but which are of outstanding importance in their own sphere, are Donald Attwater's two Eastern rite treatises: *The Catholic Eastern Churches* (Bruce & Co., Milwaukee, \$3.00; pp. 308) and *The Orthodox Eastern Churches* (cfr. also the two books covering the same field by Adrian Fortescue, published by Benziger Bros.). Likewise authoritative in the same field is Pere Salaville's *Eastern Liturgies* (Sands-Benziger, New York, \$3.00, pp. 226). An unusually fine study, *A History of the Dominican Liturgy* (Bonniwell, O.P., Wagner & Co., New York, \$3.50; pp. 386) sheds valuable light on this important aspect of the Roman Liturgy.

In the pedagogical field, we recommend Dom Linus Bopp's excellent general treatise *Liturgical Education* (Bruce & Co., Milwaukee, \$2.25; pp. 114), Dr. MacMahon's *Liturgical Catechism* (M. H. Gill & Sons) and textbooks with specific liturgical orientation like *The Christ Life Series In Religion* (Macmillan Co., New York, in 12 vols. with teachers' manual). Useful teaching-aids are *Meaning of the Mass* (Bussard-Kirsch, Catholic University Press, Washington, D. C., \$2.25; pp. 329); *The Mass Explained to Children* (Montessori, Sheed-Ward, New York, \$2.00; pp. 114), and *The Church's Play* (Hurrell, Sheed-Ward, New York, \$1.74; pp. 120); and *Pictures and Profits from the Mass* (Brunsmann, Abbey Press, St. Meinrad, Ind., 25¢; pp. 50) including a Pupil's Chart-Book and a Teachers' Key to the Questions.

Very practical aid in surmounting the Latin language difficulty is furnished by Mary Perkins in her readable volume *Your Catholic Language* (Sheed-Ward, New York, \$2.00; pp. 222), also in Dr. Wilfrid Diamond's *Liturgical Latin* (Benziger Bros., New York, \$2.50; pp. 346).

Ordinals in English are published annually by the Abbey Press, St. Meinrad, Ind. (*The Mass Year*, 30¢ ea.), and The Liturgical Press, Collegeville, Minn. (*Ordinal for the Day Hours of the Church*, 20¢ ea.)

Finally, the following periodicals, published in the U. S. A., are devoted to promoting some distinct aspect of the liturgical revival, as indicated. (1) *Bulletin of The Liturgical Week*, 605 N. Michigan Blvd., Chicago 11, Illinois, official organ of The Liturgical Conference, gratis. (2) *National Liturgical Week* (same address), Proceedings of the annual WEEK, \$1.50. (3) *Orate Fratres* (Collegeville, Minn.) a liturgical review. 10 issues; \$2.50 per year. (4) *The Liturgical Arts Magazine* (7 E. 42nd St., New York City), a quarterly review; \$3.00 per year. (5) *The Catholic Choirmaster* (8 N. 6th St., Richmond, Va.), a liturgical-music review; quarterly, \$2.00 per year. (6) *Caecilia* (45 Franklin St., Boston 10, Mass.), a liturgical-music review; 8 issues, \$2.50 per

year. (7) *Mater Ecclesia* (7101 Natural Bridge Rd., St. Louis, Mo.) for teachers of plain-chant; quarterly, \$1.00 per year. (8) *The Living Parish* (Box 53, Baden Sta., St. Louis, Mo.) A monthly popular review; \$1.50 per year. (9) *Altar and Home* (Conception, Mo.), a monthly review for the home, and especially for children; 25¢ per year (1¢ ea. in bundle lots of 25). (10) *The Week With Christ* (Collegeville, Minn.), mimeographed commentary on each Sunday Mass; \$1.00 per year. (11) *Traditio*: ed. Johannes Quasten (Catholic University of America, Washington, D. C.), an annual volume of studies in Christian Antiquity.

(NOTE: We are not including here recommendations as to particular editions of the Roman Missal for popular use, as their selection must rest in the main upon the particular tastes and circumstances of the user.)



The Liturgical Week, 1944

Registration Statistics

STATE	CLERGY	RELIGIOUS	LAITY	BROTHERS	TOTAL
Alabama.....	1	..	..	..	1
Arkansas.....	1	..	..	..	1
California.....	2	..	1	..	3
Colorado.....	..	..	1	..	1
Connecticut.....	11	21	7	..	39
Delaware.....	..	2	..	..	2
Florida.....	..	1	1	..	2
Illinois.....	4	6	1	..	11
Indiana.....	1	4	2	..	7
Iowa.....	1	..	..	..	1
Kansas.....	2	1	2	..	5
Kentucky.....	..	4	1	..	5
Maryland.....	1	8	1	..	10
Massachusetts.....	5	2	11	..	18
Michigan.....	1	5	1	..	7
Minnesota.....	..	1	..	..	1
Missouri.....	2	..	2	..	4
Montana.....	..	..	1	..	1
New Jersey.....	27	45	32	..	104
New York.....	91	331	453	18	893
North Carolina.....	..	..	1	..	1
North Dakota.....	..	2	..	..	2
Ohio.....	2	5	1	..	8
Pennsylvania.....	13	34	9	..	56
South Dakota.....	1	3	1	..	5
Tennessee.....	..	..	1	..	1
Vermont.....	2	..	..	..	2
Virginia.....	2	..	..	..	2
Wisconsin.....	1	2	..	..	3
District of Columbia.....	8	1	..	..	9
Belgium.....	1	..	..	..	1
British West Indies.....	1	..	..	..	1
Canada.....	3	2	..	..	5
TOTALS.....	184	480	530	18	1,212

Total states represented (including District of Columbia) 30

Foreign nations represented 3

Index

ACTIVE Participation. See Participation
 Advent, meaning of, 18
 Advertising, modern, 42
 Albigensian heresy, the, 133
 Alexander III, Pope, 61
 Alexander VII, Pope, 135
 Altar, the: purpose of, 83 f.; in St. Patrick's Cathedral, 13
Altar & Home, 95
 Ambrose, St., on the Psalms, 124
America, 27, 63
 Anselm, St., 61 f.
Apostolic Tradition, the, 131
 Arabic, in liturgy, 134
 Archdiocese of New York, Cathedral of, 13, 98; Dialog Mass in, 39; Gregorian Chant in, 73
 Archdiocese of San Francisco: Dialog Mass and liturgical singing in, 39; Gregorian Chant, 73
 Architecture, 80; and liturgy, 82, 84
 Armenia, Catholics of, 134
 Art and liturgy. See liturgical art
Asperges, 11
 Attwater, Donald, 141, 144
 Augustine, St., 18; on the Mass, 26; on the Psalms, 122 ff.
 BALKANS, liturgy in the, 134 f.
 Baptism, Sacrament of: purpose of, 9 f.; ritual of, 11, 50; instruction in, 88; and the Scriptures, 116
 Barclay Street, 81, 97
Benedicite, 33
 Benedict, St., Rule of, 129
 Benedict XIV, 65
 Benediction, 87, 88
 Birth control: prevalence of, 42
 Blessings, 17, 46, 88
 Boyle, Rev. Edgar, iv, 39, 73
 Bradley, Dom Benedict, O.S.B., 27
 Brady, Bishop, 86
 Breviary, 36, 92. See also Divine Office
 British Isles, the: early liturgy in, 133
 Burial, liturgy of, 18
 Burke, Rev. Eugene, C.S.P., 19, 20, 26
 Business, and Catholic principles, 41 f.
 Bussard, Rev. Paul, 108

Byzantine Rite, the, 139

CANON LAW, and art, 76, 78; and the vernacular, 136
 Canterbury, See of, 61 f.
 Carroll, Rev. Thomas, 7 f., 19
 Casel, Dom Odo, 141
 Catholic Action: and the Mass, 35, 72; definition of, 40; and liturgy, 40-47; Pius XI on, 41, 43; Pius XII on, 41; and the laity, 43 f.; and Gregorian Chant, 70; and spiritual formation, 90 f., 112, 152
Catholic Choirmaster, 67
Catholic Choirmasters' Correspondence Course, 94
Catholic Digest, 108
 Catholic life: meaning of, 20, 21, 22
 Catholic Press, the, and art, 81
 Catholic Workers, the, 35, 47
Caecilia, 31, 67
 Celestine I, Pope, 115
 Chant, see Gregorian Chant
 Chaplains, see Military Chaplains
 Chaplains' Aid Association, 109
 Character: the Sacramental, 23, 24; the Baptismal, 6; and the priesthood, 25; the Christian, 57
Charismata, 137, 138 f.
 Charlemagne, 132
 Children: and Gregorian Chant, 68; and liturgy, 93 f., 97
 Children's Mass, 88 f.
 Chinese, liturgy in, 135
 Choir, training of the, 70, 94
 Choirs, vested, 73
 Christ-life, the, 35; and the parish, 97
Christ-Life Series in Religion, 49
 Christ the King, feast of, 37
Christianity in the Market-Place (Bedoyere), 91
 Christmas, Mass of, 67, 69, 146
 Christocentrism, 51 f.
 Cirrencione, Rev. Joseph, 86, 98
 Civil life, the Mass and, 29
 College: and the liturgy, 55; Gregorian Chant in, 69, 72, 73 f.
 Communion during Mass, 39
 Community, the Christian, meaning of, 21
 Compline, 69, 88, 71, 74, 94, 98

- Confirmation, Sacrament of: meaning, 6, 12
 Congregational singing, 71, 73, 106
 Connolly, Dom Hugh, O.S.B.
 Council of Trent: see Trent, Council of
 Culture, modern, 42
- DALY, Rev. John K., viii, 71, 113
 "Dead Language," value of a, 137
 Death and the Parish Family, 18
 De La Bedoyere, Michael, 90 f.
 Delaney, Rev. John P., S.J., 27, 31
 De La Torre, Count, 77 f.
 Dennehy, Rev. Thomas F., 71
Der Feuerreiter, 77
Divino Afflatu, Encyclical of Pius X, 121
 Divine Office, the: 2, 61, 116, 134
 Dialog Mass, the, 39, 44, 84, 70 f., 89, 94,
 105, 106, 107, 108, 112
Die Liturgie als Mysterienfeier, 141
 Diekmann, Dom Godfrey, O.S.B., 114
Divini Cultus Sanctitatem, Encyclical of Pius
 XI, 66
 Divorce, prevalence of, 42
 Dogma and worship, 115
 Donahue, Rt. Rev. Msgr. Joseph P., 82,
 98, 113
 Drinkwater, Rev. F. H., 51
 Ducey, Dom Michael, O.S.B., iv, viii, 113
- EARLY CHRISTIANS, the, use of Psalms
 by, 119 f.
 Easter, meaning of, 50, 130; Mass on, 146
 Ecclesiastical Year, the: see Liturgical Year.
 Education: in social problems, 32; and the
 Mass, 36; and the liturgy, 5, 39, 82, 134;
 modern tendencies in, 6, 42; the Liturgical
 Year in, 50, 51; and the liturgical move-
 ment, 53; and mysteries of Christ, 54; Pius
 XI on, 58; and Gregorian Chant, 72; and
 Latin, 144
 Ehmann, Rev. Benedict, 31, 32, 71
 Ellard, Rev. Gerald, S.J., 55, 108, 113
 Enthusiasm and the liturgical movement, 19.
 And see Eucharistic dynamism
Encyclical of Christ the King (Pius XI), 37
 Epiphany, meaning of, 18, 50, 88
 Essen Art Exhibit, 77 f.
 Eucharist, the, meaning of, 12; St. Justin on,
 155; and the Scriptures, 116; *et passim*
 Eucharistic dynamism, 150-155
 European tradition in art, 75, 80
Evangelium, meaning of, 128
 "Evening Mass," 108 f., 113 f.
 Explanation of liturgical texts, 130
 Extra-liturgical exercises, 78
 Extreme Unction, Sacrament of, 17
- FAIRFIELD, Vt., St. Mark's Church, 82
 Family life, modern dangers to, 42
 Family spirit, the, and piety, 32
 Fathers of the Church, 116 f.; and the
 Psalms, 122
Firmissimam Constantiam, Encyclical of Pius
 XI, 91
 Feast of Christ the King, 117
 Feasts, importance of, 117
 Fifth Annual Liturgical Week, vii
 Fitzgerald, Msgr. Charles, 63, 81
 Flannelly, Msgr., 113
 Formalism, 41
 Fourth Lateran Council, 121
 Fries, Rev. John, 92, 96
- GASSNER, Dom Jerome, O.S.B., 74, 81
 Gift of Tongues, the, meaning of, 138 f.
 Gill, Eric, 94
 Glee Clubs, 73
Glossolalia, 138
 Gothic art, 75, 85
 Greek Language, the, in liturgy, 131 f.
 Gregorian Chant, 63-74; in colleges, 69, 72,
 73; in high school, 69, 72, 73; and Catholic
 Action, 70; and seminarians, 70, 72; and
 religious, 70; and children, 72; in Mary-
 wood College, Scranton, Pa., 74; impor-
 tance of, 97; and priests, 154; and the
 laity, 155; see also High Mass
 Gregory the Great, St., preaching of, 130
 Griffin, Bishop, 60
 Gueranger, Abbot, 116, 135 f.
 Guardini, Romano, 79
- HAMMENSTEDE, Dom Albert, O.S.B., 93
 Henry II of England, 61 f.
 Herwegen, Abbot, 19, 79
 High Mass, the parish, 38; congregational
 singing of, 39; dignity of, 71, 87; singing of,
 89, 94, 112; in the U.S.A., 5, 145-156
 High School, Gregorian Chant in, 69, 72, 73;
 and liturgy, 152
 Hippolytus, St., 131
 Holy of Holies, purpose of the, 15, 125 f.
 Holy Week, 69
 Home-front, the, importance of, 102
Homiletic & Pastoral Review, 74
 Homily, use of the, 38, 93; meaning of, 130
 Huelsmann, Rev. William, 94
- INDIVIDUALISM, 28, 56, 121, 146
Indiculus Celestini, 114
 "Integral" religious training, 48, 49, 50, 51
 Inter-Faith movements, 59

Isolationism, 56
Itala, 131

JANSENISM, 132 f., 135, 151

Jerome, St., on the Psalms, 120 f.

Jocism, 42

John Chrysostom, St., on the Psalms, 124

John XXII, Pope, 64

Justin, St., on the Eucharist, 115

KELLEY, Rev. Ralph, 47

LA FARGE, Rev. John, S.J., 63, 98

Lætus Sane Nuntius, Encyclical of Pius XI, 42

Laity, and the priesthood, 19, 22, 25, 84; and Catholic Action, 43 f.; and liturgy, 78; viewpoint of, 90; use of Psalter by, 119; and Gregorian Chant, 155 f.; *et passim*

Language in liturgy, 131-145

Last Supper, the, 33

Latin, 102; in liturgy, 131-145; education in, 144

Lavanoux, Maurice, 14, 74, 81

Leaflet Missal, 89, 97, 98

Lent, 11, 50, 116

Lenten Masses, 38

Leo XIII, Pope, and the liturgy, 135

Lex orandi lex credendi, 114-116

Liberalism, 137

Liturgical Art, 74-81, 95

Liturgical Arts Magazine, 74, 84

Liturgical Arts Society, New York, N. Y., 47

Liturgical Conference, the, iv, 40, 113; 1944 meeting of, 114-156

Liturgical Movement, the: purpose of, 15 f., 47 f., 78 f., 82, 96; enthusiasm for the, 19; and education, 53; success of, 70; need of, 72; aims of, 118; *et passim*

Liturgical Revival, the. See Liturgical movement

Liturgical Singing, in the Archdiocese of San Francisco, 39; and see Gregorian Chant

Liturgical Week 1940, 93

Liturgical Week 1943, 98

Liturgical Week 1944, 3, 5, 40, 60, 71, 74, 113, 114

Liturgical Weeks, vii; *Proceedings* of: See *Proceedings*

Liturgical Year, 19, 35; and the Mass, 36; meaning of, 36-59; in education, 50, 51, 88; value of, 117

Liturgical Year (Gueranger), 116

Liturgy: purpose of, 2, 57, 133; meaning of, 19, 22, 59; and personal piety, 32-39; and the Mysteries of Christ, 36, 38, 39; and

Catholic Action, 40-46; Pius X on, 41; and religious education, 47-58; and youth, 54; primacy of, 54, 116; and Catholic Colleges, 55; and truth, 59; externals of, 74, 78 f.; and spiritual life, 78 f.; and spiritual formation, 78; and laity, 78; and architecture, 83; and retreats, 93; vernacular in, 94, 107 f., 131-144; in military life, 99-113; and Pius X, XI, 104; XII, 102; and prisoners of war, 106, 108; and orthodoxy, 114-118; in education, 117; as Word of God, 125-130; Sacred Scripture in, 125-130; Latin in, 131-144; Greek used in, 131 f.; language in, 131-145; purpose of, 133; Arabic in, 134; use of, in Balkan countries, 134 f.; education through, 134; in Chinese, 135; Leo XIII, and, 135; Pius XI, and, 137; and Religious Orders, 151; in High Schools, 152; *et passim*

Loci theologici, 116

Lonergan, Rev. Joseph, 82

Low Mass, 5; necessity of, 148

Lucretia, Sister M., 74

MC INTYRE, Bishop, 39, 113

"Magisterium" of Church, 117

Marcion, St., on the Psalms, 122

Maritain, Jacques, 55 f., 57

Marmion, Abbot, 88

Marywood College (Scranton, Pa.), Gregorian Chant in, 74

Mass: nature of, 2; and priesthood, 25; St. Augustine on, 26; meaning of, 28; and the unity of mankind, 29; social nature of, 29; and civil life, 29; and the Mystical Body, 28, 31; universality of, 30; and piety, 34; nature of, 34; and Catholic Action, 35, 72; and Christian Education, 36; and the Liturgical Year, 36; as praise of God, 64; facing the people, 84 ff.; in parish life, 97; *et passim*

Mass of the Catechumens, the: meaning of, 128, 134, 139

Mass of St. Thomas the Apostle, 129

Matrimony, Sacrament of: meaning of, 16

Melchior Cano, 116

Michel, Dom Virgil, O.S.B., 49

Middle Ages, the, 61; Church of, 85; use of Psalter in, 119 ff.; the vernacular in, 133

Military Chapels, art in, 81

Military Chaplains, 91-113

Military Life: the liturgy in, 99-113; and Dialog Mass, 105, 106, 107, 108

Missal: the, use of, 13, 36, 38, 84, 101-105; and prisoners of war, 98; in military life, 101-106; *et passim*

- Modern Art: 77 f.; Pius XI and, 77, 85
 Monaghan, Rev. John P., 96, 98
 Montessori, Madame, 51
 Morrison, Msgr., iv, 114
Motu Proprio of Pius X, 66, 70, 136, 147
 Mulcahy, Rev. Justin, C.P., 74
 Mueller, Therese, *Our Children's Year of Grace*, 38
 Mundelein Summer School, 93
 Munich Method, the, 51
 Murray, Rev. John Courtney, S.J., 43
My Daily Reading from the New Testament, 109
My Military Missal, 102 f.
My Sunday Missal, 105
 Mysteries of Christ: and the liturgy, 36, 38, 39; in education, 54, 59
 Mystical Body, the: and worship, 22, 32; and the Mass, 28; teaching of, 55, 57; nature of, 96; and union, 126; *et passim*
- NATIONAL LITURGICAL WEEK. See Liturgical Week
New York Herald Tribune, the, 77
 New York Liturgical Week, vi
New York Times, 100
 New Testament, the: use of, 109-112
- OBLATIO RATIONABILIS, 141
 O'Carroll, Msgr., 27, 39
 Offertory Procession, the, 94
 O'Hara, Bishop, 98, 99, 109, 113
Opus Dei, 79. And see Divine Office
Orate Fratres, 67, 87, 108, 124, 144
 Orders and the priesthood, 25
 Organists, training of, 71 f., 88, 94, 146
 Orthodoxy and the liturgy, 114-118
Osservatore Romano, etc., 77
Our Children's Year of Grace, by Therese Mueller, 38
- PAGANISM, in modern life, 42, 78
 Parish Church, the: purpose of, 83
 Parish Family, the: and death, 18; meaning of, 19, 97 f.
 Parish life: and the Chant, 63
 Parish Societies, 95, 152 f.
 "Parousia", the, 18, 143
 Participation of the laity: active, 5, 94; in the Priesthood, 24; degrees of, 26; extremes of, 57; *et passim*
 Paul V, Pope, 135
 Peace, 29
 Penance, Sacrament of, 14 f., 30
 Piety: and the family spirit, 32; nature of, 33; and the Mass, 34
- Pilgrimage of Aetheria*, 132, 139
 Pio Decimo Press, 88
 Pius VI, Pope, 132, 142
 Pius X: and the liturgy, 34, 41; motto of, 65; *Motu Proprio*, 66, 70, 136, 147; and liturgy, 102; Encyclical *Divino Afflatu*, 121
 Pius X School of Liturgical Music, 63, 68, 71, 94
 Pius XI, Pope: *Encyclical on Christ the King*, 37; on Catholic Action, 41, 43; Encyclical *Laetus Sane Nuntius*, 42; on the modern crisis, 46; on education, 58; Encyclical *Divini Cultus Sanctitatem*, 66; and modern art, 77; Encyclical *Firmissimam Constantiam*, 91; and the war, 100; Feast of Christ the King, 117; and liturgy, 102, 104, 137
 Pius XII: Christmas (1944), address of, 27; on Catholic Action, 41; and use of the Scriptures, 110 f., 113
 Polyphony, 146
 Popularization of the liturgy, 56
 Praise of God, 2, 25, 57 f., 64
 Preaching: purpose of, 129 f.; and liturgical chant, 154
 Priesthood: and the laity, 22, 24, 84; nature of, 23; and worship, 23; and the Mass, 25; and the baptismal character, 25; and Orders, if; teaching on, 55
 Primacy of liturgy, 43, 116
 Prisoners of War: and the Missal, 98; and liturgy, 106, 108
 Private Prayer, 28
Proceedings of Liturgical Weeks, 92
 Protestant Reformation, the: effects of, 121
 Psalms, the: in Catholic life, 118-124
 Psalter, the: 61; meaning and use of, 118-124
- QUADRAGESIMO ANNO, 43
- RACIAL PREJUDICE, 31
 Redmond, Father (O.P.), 99
 Reformation, the Protestant, and Council of Trent, 134
 Reilly, Msgr., 26
 Reinhold, Rev. H. A., 93
 Religious: and Gregorian Chant, 70; and liturgy, 93 f.
 Religious (Orders) and the liturgy, 151
 Renaissance: effects of the, 65
 Repository art, 81
 Requiem Mass, the, 37, 38, 69, 87
 Retreats, and liturgy, 93
 Ritual, the Roman, 17 f.
 Roman Basilica, the, 85
 Ryan, Mary Perkins, 137

- SACRAMENTALITY OF LIFE**, 46
 Sacred Congregation of Rites, 76, 108, 136
 Sacrifice, notion of, 22; spirit of, 114
 St. Francis Church (Rochester, N. Y.), 86 ff.
 St. Mark's Church (Fairfield, Vt.), 82-86
 St. Mary's Parish (Catasauqua, Pa.), 92
 St. Meinrad's Abbey (St. Meinrad, Ind.), viii, 114, 137
 St. Patrick's Cathedral (New York, N. Y.), vii; Compline in, 74, 98
 St. Patrick's Cathedral Canteen, 109
 Schola, the: meaning of, 154
 Scripture, Sacred: knowledge of, 52; popular use of, 97; military use of, 109-112; Pius XII and, 110 f.; and the Sacraments, 116; interpretation of, 116; in liturgy, 125-130
 "Second Nocturne," the, 112
 Secularism: meaning of, 43, 90, 110, 137
 Seminarians: and Gregorian Chant, 70, 72
Sentire cum Ecclesia, 142
 Shanley, Rev. Bernard, 98
 Sheppard, L. C., 144
 Shuster, Cardinal, 118, 121
 Shuster, George, 39
 Social life: Church the center of, 41
 Social movement, the: purpose of, 96
 Social problems: education and, 31
 Societies (Catholic), 156
 Sodalities: meetings of, 88, 107
 Sorg, Dom Rembert, O.S.B., 131
Sower group, the, 51
 Spellman, Archbishop, vii, viii, 109, 113
 Stedman, Msgr., iv, 99, 113
Stedman Missal, 89, 99
 Stevens, Mother, R.S.C.J., 63, 73, 147
 Study Clubs, 103
 Symbolism, value of, 95
 Synod of Pistoia, the, 132
- TEACHER**, the: liturgical formation of, 48
 Tennen, Rev. William A., 82, 86
- Tertullian: on the Psalms, 120
 Thomas Aquinas, St.: on the Sacraments, 21; on the priesthood, 23
 Thomas of Canterbury, St., 60, 63
 Tradition in art, 85
 Translations of liturgical texts, 88, 95, 124, 134 f., 143
 Trent, Council of: 22; and art, 76; and Gregorian chant, 95; and the Reformation, 134, 136; and ceremonies, 143
 Trinity, the Blessed: true notion of, 33; life of, 130
- UNITY OF MANKIND**: 28, 29; and the Mass, 31
 Urban VIII, Pope, 134
- VATICAN ART GALLERY**, the, 77 f.
 Vernacular: in liturgy, 94; use of, 107 f., 131-144; in the Middle Ages, 133
 Vespers, 45, 69, 124
 Vitry, Dom Ermin, O.S.B., 145
- WAKE**, The, 120
 Walker, Dom William, O.S.B., 118
 War: effects of, on religion, 110 f.
 Ward, Mrs. Justine, 63, 147
 Wendell, Rev. Francis N., O.P., 39-47
 Winzen, Dom Damasus, O.S.B., 93, 125
 Wiseman, Cardinal: on the Psalms, 122
 Word of God, the: 50; and liturgy, 125-130; meaning of, 126 f.
 Worship: and the Mystical Body, 22, 32; notion of, 22, 64, 72; and priesthood, 23; purpose of, 26; and dogma, 115. See also Liturgy; Praise of God
World of Washington Irving, 75
- YOUNG**, Rev. J. B., S.J., 68
 Youth: and the liturgy, 54; modern attitudes of, 58; movement, the, 107



1875
1876

GTU Library



3 2400 00657 6726

**THREE DAY
CIRCULATION**

**GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500**

All items are subject to recall.

~~San Antonio Mission
Blindery
Jolon, Calif.~~

